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**KULLOJA, No. 3, March 1980**

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12 June 1980

## KOREAN AFFAIRS REPORT

No. 84

KULLOJA, No. 3, March 1980

Except where indicated otherwise in the table of contents the following is a complete translation of the monthly theoretical journal of the Central Committee of the Korean Workers Party published in Pyongyang.

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OURS IS A GLORIOUS PARTY BEING GUIDED BY THE IMMORTAL CHUCHE IDEOLOGY

Pyongyang KULLOJA in Korean No 3, Mar 80 pp 2-7

[Text] Our party and people are now in a period of a new turnaround in our developing revolution.

In the first year of the 1980's, a decade in which a new decisive advance will be made on the road of attaining the chuche cause, our people are launching a majestic struggle to greet the historic Sixth Party Congress as a festival of the prideful victor.

Through the Sixth Party Congress which will be a new milestone in the development of our party, the combat might and leadership power of our party will be further strengthened and a still greater victory and advance will be achieved in the struggle of our people toward the complete victory of the chuche ideology.

Our party, which has led the Korean revolution filled with arduous trials and great events along the one road of brilliant victory and glory, has been strengthened and developed today into a most authoritative and dignified party commanding the absolute trust of the entire people, into a most revolutionary and militant party breaking through whatever storm in its forward movement and performing great leaps forward and miracles in revolution and construction.

The ever victorious might and high authority of our party--this is the might and authority of the immortal chuche ideology.

By more solidly consolidating the organizational and ideological foundations of the party with the historic Sixth Party Congress as a turning point we must ceaselessly strengthen the combat might of our party as a revolutionary party being guided by the chuche ideology.

If the party of the working class is to successfully attain the socialist, communist cause, it must have a scientific and revolutionary guiding

thought which most precisely reflects the demands of the times and the aim of the masses of people.

The guiding thought of the party of the working class is the basic stamp that determines the character and might of the party. Only the party which is guided by a precise revolutionary thought can lay down correct lines and policies, strategies and tactics, and lead the masses of people toward the victory of the difficult and complex revolutionary struggle and construction tasks.

The guiding thought and guidance theory of the party are founded, developed, and enriched by the leader. The party of the working class is founded by the leader who has first charted the road to revolution, and is a political organization in highest form aimed at realizing the revolutionary thought of the leader. To defend the revolutionary thought founded by the leader, the purity intact, and realize it to the end is the basic demand arising from the intrinsic nature and character of the revolutionary party of the working class.

The leader, by founding with his outstanding ideotheoretical activity a revolutionary thought and revolutionary theory illuminating the road ahead for the times and the victory of the revolution, provides a guiding compass by which the party of the working class must abide, and organizes and mobilizes the masses in the revolutionary struggle.

Our party, which is the General Staff of the Korean revolution and the political leader of our people, is a glorious party which, holding as its guiding compass the immortal chuche ideology founded by the great leader Comrade Kim Il-song, struggles for the realization.

The great leader Comrade Kim Il-song taught as follows:

"The chuche ideology became the guiding compass of our revolution and the Korean communist movement in the course of the independent struggle of the working class and the masses of working people of our country and is becoming a firm guiding thought of our party today."  
("Kim Il-song Selected Works," Vol 7, p 260)

Ours is a chuche-oriented revolutionary party founded on the basis of the immortal chuche ideology and leading the revolutionary struggle and construction tasks of our people with the chuche ideology held as its unitary guiding compass.

The great leader Comrade Kim Il-song, by founding the immortal chuche ideology in the first days he embarked on the road to revolution, already provided a firm guiding thought capable of brilliantly attaining the cause for founding our party to suit the demands of the new historical era.

Because it was founded on the basis of the great chuche ideology and because it holds the chuche ideology as its firm guiding thought, our party is becoming a powerful guiding force leading the Korean revolution and the destiny of our people, assuming full responsibility therefor.

The chuche ideology, which is based on the philosophical doctrine that man is the master of everything and resolves everything, is a most scientific and revolutionary world outlook of the working class and is the unitarily precise guiding compass firmly guaranteeing the victory of revolution and construction of our time. The chuche ideology, by laying down the revolutionary theory evolved with the masses of working people at the center and the strategy and tactics and the methodology of revolution based on the role of the masses of working people, illuminates the genuine road ahead for the struggle toward the attainment of national liberation and class liberation, and the socialist, communist cause.

The chuche ideology comprehensively lays down the basic stand and method which the party of the working class must tightly maintain in revolution and construction.

Truly, the chuche ideology is a great thought which, most thoroughly reflecting the aim and aspiration of the people of our time who demand independent stand and attitude, illuminates the genuine road for them to independently, creatively working out their destiny with a tight grip on it, a great thought that has enabled ours to become a most tested, mature revolutionary party overcoming all barriers and trials and ably leading our people's revolutionary cause to victory. Holding the chuche ideology as the guiding thought is where the high glory and pride of our party and people brilliantly attaining our revolutionary cause in the forefront of the times is.

The chuche ideology is the basic thought constituting the cornerstones of our party construction, party work, party activity. Away from the chuche ideology it is impossible to speak about the basic intrinsic characteristics of our party construction and party activity, about the greatness and combat might of the party as the genuine guiding force for the masses of people.

The chuche ideology above all forms the ideological cornerstone of our party construction.

The great leader Comrade Kim Il-song taught as follows:

"The most important question arising in strengthening the party organizationally and ideologically is establishing the unitary ideology system of the party." (Ibid., pp 262-263)

The party of the working class must be organized and guided by only one thought. Only then will it be possible to insure the unity of the

party ranks in ideological will and action and victoriously lead revolution and construction.

The might of the party is politicoideological might, and the basics of this are the unity and solidarity of the whole party based on one ideological will. To achieve unity and solidarity based on one ideological will is the basic principle governing the revolutionary party construction of the working class. If the party fails to move by one thought, the leader's thought, with different thoughts contrary to the leader's thought allowed within the party, it will be impossible to realize unity and solidarity in ideological will which is the life of the party, and such party, to all intents and purposes, cannot be said to be a party.

Only when one thought, the leader's revolutionary thought, firmly prevails partywide, will it be possible to establish a steely discipline and revolutionary order within the party and firmly insure the unitary leadership of the leader under which the whole party move as one body.

The bedrock unity and solidarity of the whole party based on the unitary ideology system of the party is an important stamp of our party which is a chuche-oriented party, and is the decisive guarantee for all victories.

Within our party none but the great leader Comrade Kim Il-song's revolutionary thought, the chuche ideology, prevails and there is no room for any hodgepodge thought contrary to it.

The entire party breathing and acting with one thought, the chuche ideology, is precisely where an important characteristic of our party, a chuche-oriented party, is, where the source of its organizational and ideological solidity and invincible might is. Our party is solidly united as monoaxial ranks with the elder revolutionaries who have been fighting with total dedication of body and mind for the victory of the chuche cause from the anti-Japanese days, with the longtime party members who have walked the one road of loyalty with firm determination to share destiny with the party from the first day of the founding of the party, and with members of the younger generation who, united in one mind, in one will around none but the great leader, move forward all together.

Today our party has achieved firm unity and solidarity in ideological will more solidly than at any time through the all-out march movement toward conversion of the entire party and the whole society to the chuche ideology, and the organizational and ideological foundations of the party have been solidified even more like bedrock. The entire party has become monoaxial combat ranks breathing and acting as one person based on the thought and will of the great leader and the party, and within the party has been firmly established a steely discipline and revolutionary order of unconditionally accepting and carrying through



to the end the decisions and directives of the party. This is the greatest pride and glory of our people. Precisely herein lie the ever victorious might of our party which is a chuche-oriented party, and a firm guarantee for defending the great leader's revolutionary thought, the purity intact, and realizing it generation after generation to the end.

The great chuche ideology is also a guiding compass our party holds fast to in party activity.

All the lines and policies our party lays down start from the chuche ideology, and the chuche ideology runs through them. The lines and policies laid down by our party in each period, each stage of the developing revolution deeply embody the doctrine of the chuche ideology that the master of revolution and construction is the masses of people and that the strength of propelling revolution and construction also resides in the masses of people.

In formulating one line, one policy, and in planning work and its operations, our party always puts major emphasis on placing the masses of people, the master of revolution and construction, at the center and on enhancing their independent stand and attitude and their creative role.

In the lines and policies of our party is embodied the concern of the party for insuring a truly independent and creative life for the masses of working people and is comprehensively reflected the demand of the chuche ideology for determining all questions arising in revolution and construction with its own head based on its self-dependent convictions and judgment and resolving them with its own strength to suit the specific conditions of our country and the interests of our people. So it is that all the lines and policies laid down by our party are most scientific and revolutionary, and running through them are a high party spirit, working class character, and people-mindedness. Why our party's lines and policies so firmly capture the hearts of the masses of people, energetically inspire them, and display an immense vitality in reality is because they comprehensively embody the chuche ideology.

The chuche ideology forms the cornerstone of the work system and work method of our party. The work system and work method of our party are the chuche work system and work method brilliantly embodying the doctrine and demands of the chuche ideology.

Our party holds it as the firm principle of mass leadership, as the chuche ideology teaches, to regard the masses as the master of revolution and construction and push ahead with revolution and construction, relying on the strength of the masses.

Our party, defining work with people as the basics of party work, has firmly established partywide the work system and work method holding

work with people as the basics. To always give a firm priority to political work, work with people, and energetically inspire their revolutionary fervor and creative positivity is a revolutionary work method our party invariably maintains in revolution and construction.

The work method of our party, by starting from the demands of the chuche ideology and maximally enhancing the awareness and creativity of the masses of people as befits the master, makes it possible for them to acquit themselves admirably of their responsibility and role as the master of revolution and construction.

Thus the immortal chuche ideology is the basic thought forming the cornerstones of our party construction, party work, and party activity and is becoming the source of the might and vitality of our party which is a chuche-oriented party.

Our party, by brilliantly embodying the chuche ideology in party work, party activity, has led our revolution along the one road of victory.

The glorious struggle journey of our party which has victoriously led the Korean revolution, overcoming multilayer barriers and trials is a shining history of having comprehensively embodied the chuche ideology, firmly establishing chuche in all areas of revolution and construction.

In order to brilliantly embody the great chuche ideology, our party has held fast to the principle of solving all questions arising in revolution and construction always with self-dependent convictions on a chuche-oriented stand.

The great leader Comrade Kim Il-song taught as follows:

"Our party has always held fast to the principle of solving on a chuche-oriented stand all questions arising in revolution and construction." ("Answers to Questions Posed by Foreign Journalists," Vol 2, p 210)

To think out with one's own head and self-dependently determine all questions arising in revolution and construction and to resolve them with one's own strength to suit the interests of the revolution and the people of one's country is the basic demand of the chuche ideology.

Always laying it down as a basic question in the victory of revolution to establish chuche from the first days of leading the construction of a new society, our party has solved all questions arising in revolution and construction self-dependently on the principle of self-reliance to suit the interests of our revolution and the specific conditions of our country, however difficult and complex the environment. To examine all questions with the interests of the revolution and the people of our country at the center and to boldly act and uniquely resolve,

unconstrained by any extant formula or proposition, whatever revolutionary practice demands and the masses aim for, is a firm principle our party is invariably maintaining in revolution and construction.

All the lines and policies of our party, because they scientifically reflect the demands of the developing revolution, the specific conditions existing in our country, and the interest and aim of our people, are becoming a compass illuminating the correct direction and way of carrying out our revolution, a powerful weapon providing our people with faith in victory and clear prospects and inspiring them to heroic struggle and exploit.

By scientifically analyzing specific national conditions and the demands of the developing revolution and by laying down chuche-oriented lines and policies based on its self-dependent convictions and judgment, our party was able to uniquely chart the road to the democratic revolution and socialist revolution in our country and to admirably solve all questions arising in economic and cultural construction and human remolding, class struggle.

Our party's basic economic construction line and socialist remaking guideline, self-supporting national economic construction line and socialist industrialization line, and guideline for the revolutionization, working classization, intellectualization of the whole society were all laid down, not copied from somewhere but uniquely to suit the specific conditions of the country and the interests of the people based on its self-dependent judgment and convictions in accordance with the demands of the chuche ideology.

Under the sagacious leadership of the great leader Comrade Kim Il-song our party, by solving all questions arising in revolution and construction in accordance with the demands of chuche with the banner of the chuche ideology held high, brilliantly accomplished within the short span of no more than 14 years the historic task of socialist industrialization breaking through all barriers and trials and has transformed our country into a socialist power self-dependent in politics, self-supporting in economics, and self-defensive in national defense.

Our party and people, by moving forward following the banner of chuche, have been able to firmly defend national sovereignty, hold fast to independent stand and attitude in foreign relations and ceaselessly enhance the international position and authority of the country.

The great achievements and brilliant victories our party has scored in revolution and construction, overcoming all barriers and trials, are unthinkable away from the chuche-oriented mass leadership of the party energetically inspiring the inexhaustible strength and creative positivity of the masses of people who are the master of revolution and construction.



Our party which fights on, holding the chuche ideology as its firm guiding compass, has always held fast to the stand of carrying out all revolutionary tasks, relying on the strength of the masses of people.

Every time difficult and enormous tasks arose in revolution and construction, and barriers and trials were encountered, our party successfully surmounted them, firmly believing in the strength of our people and positively setting their inexhaustible wisdom and creativity in motion.

By holding the firm credo that there is nothing that cannot be done when the thought of the masses of people is set in motion and their inexhaustible strength mobilized, and by highly inspiring the revolutionary fervor and creative positivity of the entire people, our party has always led our socialist construction to a ceaseless upsurge and leap forward.

That our party has brought about one great leap forward and innovation in socialist construction, rebuilding the people's economy and fueling the fire of the Chollima March under the difficult postwar conditions and has brilliantly adorned the era of the Workers Party by successfully pushing ahead with the awesome task of remaking nature, society, and social beings is the great fruition of the chuche-oriented leaders. The art of the party energetically mobilizing the creative power of the masses of people.

Life proves that conducting all tasks relying on the strength of the masses of people in accordance with the demands of the chuche ideology is the genuine way to successfully step up revolution and construction without the slightest tilting and twist.

Opposition to flunkeyism, dogmatism, occupies an important place in the struggle of our party to embody the great chuche ideology.

Flunkeyism and dogmatism are an ideological obstacle which paralyzes the independent consciousness and creative positivity of the masses of people in revolution and construction. Without uprooting flunkeyism and dogmatism, they cannot successfully carry out the revolutionary struggle and construction tasks with their own strength firmly on a chuche-oriented stand.

Our party from the first days of building a new society under the sagacious leadership of the great leader has launched a steadfast struggle to establish chuche, opposing flunkeyism and dogmatism.

Through the struggle against old ideas such as flunkeyism and dogmatism a basic turnaround was brought about in the ideological life and mode of thinking of our people. Among our party members and working people, flunkeyism, national nihilism, and dogmatism as ideological currents have

been basically eliminated, national self-esteem and independent consciousness have been unprecedentedly enhanced, and the revolutionary attitude of believing in their strength and practicing self-reliance in solving all questions has come to be solidly established.

The struggle of our people to embody the immortal chuche ideology has come to enter upon a new higher stage by the guideline laid down by the party for converting the whole society to the chuche ideology.

Conversion of the whole society to the chuche ideology represents a revolutionary march in the new higher stage of our developing revolution to comprehensively embody the chuche ideology and is our party's most glorious historic cause. This cause is a lofty task to turn all members of society into chuche-oriented communist revolutionaries and completely realize the independent stand and attitude of the masses of people, thoroughly remaking the whole society in accordance with the demands of the chuche ideology.

By the guideline laid down by our party for converting the whole society to the chuche ideology has come to be provided a firm guarantee for brilliantly continuing generation after generation our revolutionary cause that began early on in the Paektu forests and for attaining the socialist, communist cause in our country to the end based on the chuche ideology.

Through the struggle to convert the entire party and the whole society to the chuche ideology under the tested leadership of the Party Center our party has been further strengthened into a revolutionary party possessed of an ever victorious combat strength and might leading revolution and construction along the one road of victory breaking through whatever storms, and a new turnaround has occurred in party work and party activity.

Indeed, our party through the struggle to hold the chuche ideology as its guiding compass and thoroughly embody it in all areas of revolution and construction has moved our revolution forward a long way and has opened up a wide road to the ultimate victory of the chuche cause.

Today our revolution which has entered upon a new higher stage pressingly calls for energetically stepping up the revolutionary struggle and construction tasks with the banner of the chuche ideology held ever higher.

In order to brilliantly attain the chuche revolutionary cause, it is imperative to further strengthen and develop ours into a party forever guided by the great leader's revolutionary thought, the chuche ideology.

The great leader Comrade Kim Il-song taught as follows:

"It may be said that victory or defeat of the Korean revolution and the destiny of our people depend, in the final analysis, on how our party is strengthened." ("Kim Il-song Selected Works," Vol 7, p 77)

All party organizations, continuing to tightly grasp it as the main line of party work to establish the unitary ideology system of the party, must more substantively launch chuche ideology indoctrination among party members and thoroughly prepare them as chuche-oriented communist revolutionaries.

Again, by establishing within the party a strong discipline of unconditionally, thoroughly executing the lines and policies of the party, the decisions and directives of the party and by enhancing the organizational sense and strengthening party life among party members, it is imperative to more solidly consolidate ours as a militant and revolutionary party and turn the entire party into steely revolutionary ranks moving according to one ideological will.

Away from the struggle to overcome all outdated ideas such as flunkeyism and dogmatism, it is impossible to insure a complete unity of the entire party in ideological will and action.

Party organizations must absolutely insure against the infiltration of the slightest unwholesome idea into the party and must see to it that all party members defend like the apple of the eye the unity and solidarity of the party based on the chuche ideology, thoroughly protect and defend the chuche ideology whatever wind may blow and continue the chuche bloodline, the purity intact.

To ceaselessly improve the party work method to suit the new demands of the developing revolution is an important requirement for correctly insuring mass leadership in accordance with the demands of the chuche ideology.

Inasmuch as the leadership of the party for revolution and construction is realized through the functionaries, it is important above all to ceaselessly improve their work method and work attitude.

All functionaries, positively learning from the revolutionary work method created by the great leader, the leader style work method, must become genuine commanding personnel of the revolution who ably organize and mobilize the broad masses of people.

Only, if the functionaries correctly perform their duty and role as commanding personnel of the revolution, is it possible to more thoroughly embody the chuche ideology in all areas of revolution and construction and to further strengthen and develop ours into a glorious Comrade Kim Il-song's party guided by the thought, theory, and method of chuche.

To step up socialist economic construction is an important requirement for moving our revolution forward in accordance with the demands of the chuche ideology and for attaining the chuche revolutionary cause.

Only if socialist construction is done well, is it possible to strengthen the national economic might, comprehensively promote the superiority of our socialist system, and brilliantly realize the demands of the chuche ideology.

By continuing to make innovations and forward movement with the force of speed battle added to Chollima in loyal response to the revolutionary slogan of the party for greeting the Sixth Party Congress with high political fervor and brilliant labor achievements, we must go on to score ceaseless new leaps forward and innovations on all fronts of socialist construction.

On the road ahead for our party moving forward with the banner of the great chuche ideology held high there shall be nothing but a still greater victory and glory.

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**LET US MORE SOLIDLY ESTABLISH SOCIETYWIDE THE ANTI-JAPANESE GUERRILLAS  
STYLE WORK ATTITUDE AND LIFE ATTITUDE**

Pyongyang KULLOJA in Korean No 3, Mar 80 pp 8-14

[Text] By the majestic labor struggle of the entire party members and working people to greet the historic Sixth Congress of the Korean Workers Party as a great festival of the victor, a ceaseless upsurge and leap forward are happening in our country's socialist construction and our revolution is moving forward at an extraordinarily fast pace.

Today when socialist construction is energetically moving forward, our party calls upon all party members and working people to dynamically move revolution and construction forward at a new higher level by positively learning from that fiery enthusiasm, fighting spirit, and struggle attitude highly displayed by members of the Anti-Japanese Guerrillas in the Paektu forests in bygone days and by working and living in exactly same manner.

Making the whole society filled to overflowing with the Paektu revolutionary spirit, militant work attitude and life attitude in loyal response to the militant slogan laid down by the party "production, study, and life--all in accordance with the Anti-Japanese Guerrillas style!" is where a firm guarantee for bringing about ceaseless great leaps forward and innovations in socialist construction and hastening the ultimate victory of our revolutionary cause is.

All party members and working people, by thoroughly embodying the Anti-Japanese Guerrillas style work attitude and life attitude in their work and life and by winning a still greater victory in production and construction, must turn this year in which the Sixth Party Congress is scheduled to be convened, into the most brilliant year in our fatherland's history and must go on to successfully attain the chuche revolutionary cause charted by the great leader.



To establish a revolutionary work attitude and life attitude societywide is an important demand for the party and state of the working class to energetically step up revolution and construction and attain the socialist, communist cause to the end.

The process of building socialism, communism, is a process of an unprecedentedly arduous, complex, long term struggle to revolutionarily remake nature, society, and people. Numerous barriers and bottlenecks may lie on the road of revolution, and formidable trials may stand in the way of forward movement. Again, socialist, communist construction is a creative task which is carried out by the high awareness and revolutionary fervor of the masses of people who are the master of revolution and construction.

Therefore, if the party and state of the working class are to energetically step up production and construction and ceaselessly move revolution and construction forward, overcoming all barriers and trials, there have to be a revolutionary work attitude and life attitude thoroughly established societywide.

The more the revolution moves forward and enters upon a new higher stage, the more the task to establish a revolutionary work attitude and life attitude in the whole society must be deepened. If the struggle is not launched to establish a revolutionary work attitude and life attitude among people in step with socialist construction moving forward and living conditions becoming affluent, stagnation in revolution and construction cannot be avoided and in the end, it will be impossible to correctly defend even the gains of the revolution.

Accordingly, whether or not a revolutionary work attitude and life attitude are thoroughly established is a very important question, in the final analysis, whether or not the revolution can be energetically moved forward, whether or not the socialist, communist cause can be successfully attained to the end.

If a revolutionary work attitude and life attitude are to be established societywide, it is imperative to lay down a correct model and slogan and energetically launch the struggle for the embodiment. Only then will it be possible to make the society filled to overflowing with militant vigor and revolutionary enthusiasm and bring about ceaseless leaps forward and innovations in revolution and construction.

Our party, by laying down the militant slogan "production, study, and life--all in accordance with the Anti-Japanese Guerrillas style!" and by positively launching the struggle among all party members and working people for the realization, is sagaciously leading the effort to make the whole society filled to overflowing with the Anti-Japanese Guerrillas style work attitude and life attitude.

The Anti-Japanese Guerrillas style work attitude and life attitude--this is the most revolutionary and militant struggle attitude and life attitude highly displayed within the Anti-Japanese Guerrillas ranks under the sagacious leadership of the great leader Comrade Kim Il-song in the glorious anti-Japanese revolutionary struggle period.

The great leader Comrade Kim Il-song taught as follows:

"The struggle and life of the anti-Japanese partisans who won in the fight against Japanese imperialism in very difficult environments over a long period of time represent a living example which infinitely moves all of our working people and inspires them to heroic struggle."

("Kim Il-song Selected Works," Vol 3, 2d impression, p 180)

The militant, revolutionary work attitude and life attitude whose practical example was set by the great leader day in and day out of the arduous anti-Japanese struggle and which was highly displayed among members of the Anti-Japanese Guerrillas is a genuine mirror of the communist revolutionary attitude and is becoming a source of inexhaustible strength infinitely moving people and inspiring them to heroic struggle.

Why this is so is above all the fact that this is the revolutionary attitude displayed among the fervent communist revolutionaries, the chuche-oriented revolutionaries possessed of the most lofty ideomental features, who, loyally attending the great leader, fought devoting their all solely for the victory of the revolution and the restoration of the fatherland.

Pervading the militant and revolutionary struggle attitude and life attitude of members of the Anti-Japanese Guerrillas were their absolute and unconditional loyalty to the great leader and their fiery love for their fatherland and people, their firm chuche-oriented stand to work out their destiny thoroughly with their own strength, and their lofty revolutionary spirit to fight devoting their all for the victory of the revolutionary cause.

Comrade O Chung-hup, an anti-Japanese revolutionary fighter who fought devoting his all solely for the sake of the leader and the revolution, the fatherland and the people, is a shining model of a genuine communist revolutionary who, loyally attending the leader of the revolution, loyally upheld the leadership of the leader, whatever the environment. The lofty examples of the late anti-Japanese revolutionaries including Comrade O Chung-hup who walked tens of thousands of li of anti-Japanese bloody battle are an admirable mirror showing our party members and working people how to live and fight for the sake of the leader and the revolution.

The anti-Japanese revolutionary struggle organized and led by the great leader Comrade Kim Il-song under the revolutionary banner of the chuche ideology was a long revolutionary war conducted in an unprecedentedly arduous and formidable environment.



The arduous environment beyond human imagination demanded a high revolutionary spirit, indomitable fighting spirit and strong will to break through whatever difficulties, an exuberant vigor and burning enthusiasm, a militant work attitude and life attitude of members of the Anti-Japanese Guerrillas; and only by such revolutionary spirit and struggle attitude was it possible to win victory, overcoming the harrowing hardships.

Thus the precious struggle attitude and life attitude achieved and highly displayed amid the anti-Japanese flames are a genuine model of the revolutionary attitude which the communist revolutionaries must possess.

Therefore, the lofty revolutionary spirit, struggle attitude and life attitude displayed among members of the Anti-Japanese Guerrillas are a priceless example which our party members and working people must faithfully follow and embody in their work and life today, and a source of strength which makes it possible to brilliantly attain our revolutionary cause.

To thoroughly establish societywide the Anti-Japanese Guerrillas style work attitude and life attitude above all constitutes a basic guarantee for carrying forward the lifeblood of our revolutionary cause to its attainment.

In the guideline of the party for working and living after the Anti-Japanese Guerrillas style are graphically embodied the lofty thought and intent to brilliantly continue and develop our party's glorious revolutionary tradition established by the great leader Comrade Kim Il-song and to go on to attain the chuche revolutionary cause to the end without deflection.

The revolutionary cause of the working class comes to be attained in the process of defending, continuing and developing the revolutionary tradition established by the leader. Therefore, to defend, comprehensively continue and develop the revolutionary tradition established in the historic period when the revolutionary cause was charted, arises as a basic question in energetically moving revolution and construction forward and successfully attaining the socialist, communist cause.

The anti-Japanese revolutionary struggle organized and led by the great leader Comrade Kim Il-song was a historic struggle in which our revolutionary cause was charted, our party struck its roots, and a lasting cornerstone of our revolution was laid.

Therefore, to firmly establish the Anti-Japanese Guerrillas style work attitude and life attitude is for carrying forward the priceless heritages created during the historic period when our revolutionary cause was charted and for embodying them in practical struggle and life and as such, constitutes a task to brilliantly carry forward and develop our party's revolutionary tradition.

When all party members and working people work and live in the Paektu revolutionary spirit, our party's revolutionary tradition will come to show its invincible might, taking its place in people's hearts even more firmly, and the lifeblood of our revolution will come to be carried forward even more dynamically. This bespeaks that the guideline of the party for thoroughly establishing the Anti-Japanese Guerrillas style work attitude and life attitude is a guideline most valid and full of vitality which makes it possible to brilliantly attain the chuche revolutionary cause generation after generation, comprehensively carrying forward and developing the glorious revolutionary tradition.

To establish the attitude of working and living after the Anti-Japanese Guerrillas style is also a firm guarantee for bringing about ceaseless leaps forward in production and construction and for energetically moving the revolution forward.

In the guideline of the party for working and living after the Anti-Japanese Guerrillas style is comprehensively embodied the revolutionary demand for further strengthening the might of the socialist fatherland by bringing about a ceaseless new turnaround in all areas of revolution and construction and for energetically hastening the cause for conversion of the whole society to the chuche ideology. This revolutionary demand of the party can be successfully realized when the revolutionary attitude of working and living after the Anti-Japanese Guerrillas style is firmly established among all functionaries and working people.

Compared to the arduous anti-Japanese revolutionary struggle period when there was no support other than the support and encouragement of the masses of people and the death line had to be crossed at every step of the way, we are conducting work in an incomparably favorable environment today. Compared to that time, to us there are few things in work, as a matter of fact, that could be called a barrier or a bottleneck. If under today's favorable conditions we work with the struggle attitude which was displayed among the Anti-Japanese Guerrillas ranks, we will be quite capable of admirably carrying out any work, however enormous and difficult, as much as we want, and score brilliant success. Again, when the Paektu revolutionary spirit and militant attitude come to firmly prevail in the whole society, we can brilliantly carry forward and attain our revolutionary cause following the revolutionary banner of the chuche ideology with unchanging revolutionary faith and warm loyalty even as time passes and the revolution moves forward a long way.

Truly, thoroughly establishing the Anti-Japanese Guerrillas style work attitude and life attitude is precisely where the genuine road to bringing about ceaseless new leaps forward and innovations in production and construction and brilliantly attaining our glorious revolutionary cause is.

By living and fighting on with the precious struggle attitude and life attitude highly displayed in the Paektu forests our people have been able to break through multilayer barriers and trials and dynamically move forward always along the one road of victory following the banner of the party and to glorify a prideful history of creation and change.

That they brought about one great upsurge in revolution and construction, crushing the wriggings of internal and external enemies in the formidable postwar days when everything was destroyed without one perfect brick; that boldly burning away all manner of passivity and conservatism amid the thunder of the Chollima March and performing miracles and innovations astounding the people of the world, they brilliantly realized the task of socialist industrialization within the very short span of no more than 14 years and unfurled in this land an era of one great national growth and prosperity--all these too are absolutely unthinkable away from the lofty Paektu revolutionary spirit and militant anti-Japanese attitude which our people embraced with all their hearts.

By launching all tasks especially with an exuberant Anti-Japanese Guerrillas style fighting spirit and energy under the tested leadership of the party our people are once again displaying before the whole world the revolutionary vigor of the heroic Korean people in great socialist construction and are energetically shortening the march route toward the conversion of the whole society to the chuche ideology.

The entire journey of the Korean revolution which has victoriously moved forward clearing all barriers and bottlenecks graphically shows that only when, with the Anti-Japanese Guerrillas style work attitude and life attitude thoroughly established societywide, all members of society live and work in the Paektu revolutionary spirit is it possible to bring about a ceaseless advance in revolution and construction and go on to brilliantly complete our revolution generation after generation.

Today our party and people are faced with the glorious yet weighty task to energetically step up socialist, communist construction under the banner of the three revolutions and hasten the fatherland reunification cause. This year, with continuing innovations, continuing forward movement with the force of speed battle added to Chollima, we must brilliantly fulfill the 1980 people's economic development plan prior to the historic Sixth Party Congress.

To complete this year's plan envisioning development by leaps and bounds, far ahead of schedule before the party congress, is a very high struggle goal, a difficult and enormous revolutionary task.

In order to successfully carry out this weighty yet glorious task facing us, the whole party and the entire people, rising up as one person, must launch an intense struggle and make the whole society

filled to overflowing with the revolutionary work attitude and life attitude which was highly displayed among members of the Anti-Japanese Guerrillas in the formidable period when our revolutionary cause was being charted.

When we live and work with the Anti-Japanese Guerrillas style work attitude and life attitude, a revolutionary spirit will ceaselessly pulsate in the whole country, every heart of people will come to burn even more dynamically with an exuberant fighting spirit and revolutionary enthusiasm, and our revolutionary cause will come to be hastened even more energetically.

All party members and working people, more highly displaying the Anti-Japanese Guerrillas style work attitude and life attitude in accordance with the demands of the militant slogan of the party "production, study, and life--all in accordance with the Anti-Japanese Guerrillas style!" must go on to admirably fulfill their mission and glorious duty as revolutionary soldiers carrying forward and attaining the chuche revolutionary cause.

A most important question arising in working and living after the Anti-Japanese Guerrillas style is resolving everything with their own strength firmly on a chuche-oriented stand to suit the specific conditions of our country in accordance with the demands of the chuche ideology.

The glorious anti-Japanese revolutionary struggle was a revolutionary war which was conducted under the banner of the great chuche ideology, a revolutionary struggle which won victory, brilliantly embodying it. All of the mode of thinking and work traits, struggle attitude and life attitude of members of the Anti-Japanese Guerrillas were thoroughly permeated with chuche-oriented stand and viewpoint. Erroneous stands and attitudes such as moving following others' spirit, other's style without self-dependent convictions and opinions or trying to wage revolution and restore the fatherland relying on the strength of others could not be tolerated in the slightest in the struggle and life of members of the Anti-Japanese Guerrillas.

To resolve everything anytime anywhere with their own strength to suit the interests of our revolution and our people as enunciated by the chuche ideology was a credo, an important characteristic of members of the Anti-Japanese Guerrillas in struggle and life.

All functionaries and party members, faithfully following that struggle spirit and attitude highly displayed by members of the Anti-Japanese Guerrillas in the Paektu forests, must think and act in accordance with the intent of our party and, whatever work they may be doing, must solidly establish the revolutionary attitude of resolving it thoroughly abiding by the policies and lines of our party.



To produce and build still more with our strength, with our resources, with our technology, more highly displaying the revolutionary spirit of self-reliance is an important guarantee for bringing about a ceaseless advance and upsurge in socialist economic construction and completing this year's plan ahead of schedule prior to the party congress.

Today in a very favorable environment compared to those arduous anti-Japanese days we are producing everything with modern technology on powerful economic foundations. If all party members and working people, manufacturing what is nonexistent and seeking out more of what is in short supply, devotedly conduct work, persistently grappling with it, they can, even with already created resources, normalize production and produce much more than at present.

Only if we, believing in none but the great leader and our party and united airtight around them, live and work on the principle of self-reliance, can we courageously break through whatever bottlenecks and barriers and bring about ceaseless leaps forward and innovations on all fronts of socialist construction.

To thoroughly observe the principle of absolutism and unconditionality in carrying through the teachings of the great leader and the guidelines of the party is an important characteristic of the Anti-Japanese Guerrillas style struggle spirit and attitude.

The great leader Comrade Kim Il-song taught as follows:

"One must be faithful to the decisions of the party, and in order to carry through them, one must struggle, jumping into fire and water."  
("Kim Il-song Selected Works," Vol 2, 2d impression, p 245)

To carry through the orders of the respected and beloved Comrade Commander to the end regardless of conditions and environment, even jumping into fire and water if necessary--this, to members of the Anti-Japanese Guerrillas, was an inviolable iron rule. Members of the Anti-Japanese Guerrillas embraced the great leader's orders and directives as the loftiest duty, the supreme task, and displaying infinite devotion and sacrificial spirit without the slightest hesitation in the worst possible adverse situation where they had to cross the death line and find a way out at every step of the way, thoroughly carried them through unconditionally without the deflection of a fraction of an inch.

Their resolute fighting spirit and militant attitude with which they lived and fought, possessed of a strong will and firm revolutionary faith that they had no right even to die before carrying through the orders and directives are a shining mirror, a genuine model showing people fighting revolution how to attend the leader and how to accept and carry through the decisions and directives of the party.

All functionaries and party members, following the revolutionary spirit and struggle attitude of members of the Anti-Japanese Guerrillas highly displayed on the road of carrying through the orders and directives of the respected and beloved Comrade Commander and considering the teachings of the great leader and the guidelines of the party as none other than law, supreme command, must live and work with the revolutionary attitude of thoroughly carrying them through unconditionally to the end without the slightest complaint, excuse, or faulting conditions. Again, the revolutionary task before them they must carry out to the end at their own responsibility, whatever may happen, and a task, once begun, they must press on resolutely with perseverance until bringing it to a conclusion without dragging their feet or giving it up halfway.

A steely discipline in executing the decisions and directives of the party was an important expression of absolutism and unconditionality highly displayed within the ranks of the Anti-Japanese Guerrillas. We must carry through the guidelines and decisions of the party on time without a moment's delay, and thoroughly establish a strong system and order of dealing with and executing all questions, large and small, only in accordance with the directive and conclusion of the party. In this way we must make firmly prevail in the entire party and the whole society a steely discipline of breathing and moving as one in accordance with the directive of the party.

The people's economic development plan is an order of the party, a law of the state. All functionaries and working people, bearing in mind that strictly observing the planning discipline is an important demand for completing this year's plan ahead of schedule before the historic party congress and on a firm stand that the plan must be carried out unconditionally whatever the conditions, must display to the hilt all their initiative and sacrificial spirit in carrying out the plan. When the entire people revolutionarily launch into the struggle and carry out the state plan without deflection by the day, by the month, by the quarter and by the index, a ceaseless leap forward and upsurge will come to happen on all fronts of socialist construction and the high struggle goal we have set for this year will be brilliantly attained.

To plan all tasks in a big way and boldly launch them is an important demand of the Anti-Japanese Guerrillas style work attitude.

The great leader Comrade Kim Il-song taught as follows:

"There is no task that cannot be done if one believes in the strength of the masses, boldly thinks it out, and boldly grapples with it."  
(Ibid., p 179)

The communists who struggle to revolutionarily change nature and society, whatever work they may undertake, must necessarily plan it in a big way and boldly launch it. This is a work trait which people fighting revolution

must necessarily possess, a revolutionary work attitude which especially the guidance functionaries must necessarily possess.

Today's reality wherein under the banner of the three revolutions the cause for conversion of the whole society to the chuche ideology is being energetically hastened and the struggle to complete this year's people's economic development plan ahead of schedule before the Sixth Party Congress is dynamically under way, pressingly calls upon our functionaries to make advance preparations in a big way for whatever task they may undertake and revolutionarily push ahead with the task.

The guidance functionaries must work, always setting a high goal to suit the demands of the developing realities and, once the attack target is set, must aggressively push ahead with the task, instead of timidly sizing up everything from this or that angle or working on a small scale on the order of manual labor.

In order to plan work in a big way and boldly push ahead with it, the functionaries always with an exuberant work desire must fully immerse themselves in the work of carrying through the guidelines, decisions and directives of the party and persistently grapple with it.

If one is to boldly grapple with any work, however difficult, and persistently strive, it is in the scheme of things that one will bring it to a successful conclusion. To this end, one must bubble with a youthful spirit and enthusiasm, always possessed of an exuberant fighting spirit and militant vigor.

To defend one's position, merely passing on directives from above, being soft and unable to get work into full swing in a big way, cannot be the work trait of a revolutionary. The functionaries must work, always racking their brains with persistent effort to carry through the policies of the party, and when work is not going well, must feel perturbed. At the same time, always with a tight grip on overall task, they must press on with perseverance until bringing it to a conclusion without any one part of it getting delayed or given up halfway.

If our functionaries and party members are to work after the Anti-Japanese Guerrillas style, it is also imperative that they must perform all work substantively with a touch of freshness.

Whatever work they may be doing, they must strive to creatively, substantively do it to suit the characteristics of the target and specific realities, instead of clinging to the old framework and form or window dressing. To this end, our functionaries must go even deeper among the masses.



If one is deskbound in the office, there is nothing to emerge but subjectivism and arbitrariness. Just as commanding personnel of the Anti-Japanese Guerrillas went in among the masses, strapping on knapsacks and conducted their activities, all guidance functionaries must deeply penetrate the bubbling realities and, becoming one with the masses, must discuss with them the way to carry through the policies of the party and take the lead in executing them as well.

Important in living after the Anti-Japanese Guerrillas style is also meticulously, steadfastly and diligently running all housekeeping.

To steadfastly, diligently and meticulously run housekeeping while practicing preservation and conservation is a demand of the Anti-Japanese Guerrillas style life attitude, an innate trait which people fighting revolution must necessarily possess.

If the properties of the state and the people are haphazardly tended or the precious raw materials and supplies are carelessly wasted, it will be impossible to step up socialist construction or to increase the material wealth of the nation or to improve the standard of living for the people. Our party members and working people, clearly understanding that to carefully handle and preserve everything they use is all for the sake of the people, for the sake of the revolution, and none other than for their own sake, must positively preserve and conserve one gram of coal, one kwh of electricity, one drop of gasoline, one grain of rice.

In particular, in order to attain the historic cause for fatherland reunification, we must practice conservation and preservation more than others and live frugally. Following the genuine work traits and life attitude of unsung heroes who, only with spotlessly clear and clean loyalty to the great leader and the glorious party, are quietly working whether or not anyone watch them, whether or not anyone understands them, we must positively endeavor to give a still greater plus to the country.

In meticulously, steadfastly and diligently running national housekeeping the responsibility and role of guidance functionaries are important indeed. Entrusted with a great deal of facilities and materials by the party and the state, the guidance functionaries have the responsibility and duty to directly manage them. Whether or not national housekeeping is properly run depends in large measure on how correctly the guidance functionaries perform their responsibility and role. When the guidance functionaries who are responsible for national housekeeping fail to work steadfastly, diligently and meticulously with a high sense of responsibility, enormous labor and materials will be wasted and a big loss inflicted on the state.

All guidance functionaries, scientifically and rationally conducting enterprise management in accordance with the demands of the Ten Work System, must endeavor to produce and build more with less labor, materials

and supplies, and feeling pains at the waste of state properties, must launch a strong struggle against all phenomena of waste.

The guidance functionaries must also set a practical example in leading a frugal, simple life. Our functionaries, holding revolutionary traits higher than anyone else's, must thoroughly establish the life trait and attitude of eating and dressing alike with the masses as did the commanding personnel of the Anti-Japanese Guerrillas. In this way they must make the whole society filled to overflowing with the revolutionary life attitude and must strive to make all people work and live more alertly and militantly.

Today, the struggle to more thoroughly establish the Anti-Japanese Guerrillas style work attitude and life attitude is a sacred struggle to admirably carry forward and develop the glorious revolutionary tradition of our party established amid the flames of the anti-Japanese revolutionary struggle, a rewarding struggle to attain the chuché revolutionary cause to the end, a glorious struggle to turn this year in which the historic Sixth Party Congress is scheduled to convene, into the most brilliant year in the history of our fatherland.

Let all functionaries, party members, and working people, by more thoroughly embodying the Anti-Japanese Guerrillas style work attitude and life attitude in loyal response to the militant slogan of the party "production, study, and life--all in accordance with the Anti-Japanese Guerrillas style!" and by bringing about a ceaseless upsurge and leap forward in socialist construction, greet the Sixth Party Congress with the glory of a victor.

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**THE PRICELESS EXPERIENCE GAINED IN THE UNITED NATIONAL FRONT MOVEMENT  
DURING THE ANTI-JAPANESE REVOLUTIONARY STRUGGLE PERIOD**

Pyongyang KULLOJA in Korean No 3, Mar 80 pp 15-20

[Article by Chong Tong-ch'ol]

[Text] The united front thought founded by the great leader Comrade Kim Il-song during the anti-Japanese revolutionary struggle period and its abundant experience are a guiding compass and priceless revolutionary heritage which must be tightly grasped in consolidating the unity and solidarity of our revolutionary ranks like bedrock and hastening the nationwide victory of our revolution.

The question of a united front is one of the basic questions in victoriously insuring the revolutionary struggle, correctly composing the revolutionary forces.

The great leader Comrade Kim Il-song taught as follows:

"In order to win victory in the revolutionary struggle, it is imperative to properly compose the revolutionary forces, correctly taking account of existing situation and the balance of class forces. The question of a united front is one of the important Marxist-Leninist strategic and tactical questions arising in winning over the masses and insuring the decisive superiority of the revolutionary forces." ("A Collection of Writings of Kim Il-song," Vol 1, p 497)

Revolution is a task for the sake of the masses of people, and the masses of people are the decisive force for revolution and construction.

Success or failure of the revolutionary struggle depends on how the masses of people are united, organized, and mobilized.

The revolutionary struggle of the working class desirous of enjoying an independent, creative life is accompanied by a sharp class struggle

and accordingly, its victory or defeat is influenced by the balance of the forces of friend and foe. The revolutionary struggle of the working class can be successfully carried out only when the broad masses of people are solidly united into one political force.

A united front movement is a political movement aimed at maximally isolating the enemy and successfully insuring the victory of the revolutionary struggle with the decisive superiority of the revolutionary forces by winning over the broad masses of all strata and uniting them into a strong revolutionary force.

Therefore, the communists come to launch a united front movement in order to solidly unite the broad masses, who share common interests at stake in the revolution, in the rewarding struggle to attain the revolutionary cause of the working class.

The question of a united front comes to arise as a real and immediate question in the colonial national liberation struggle against foreign aggressors.

In the colonial and semicolonial countries the class composition of the masses is very complex nor are their political trends identical. Without solidly uniting as one all classes and strata, which have interests at stake in the revolution, in the colonial national liberation struggle, it is impossible to successfully carry out the task of achieving national independence, repelling the imperialist forces of aggression.

The demand for realizing the union and unity in action of the revolutionary forces on a nationwide scale arose as an even more pressing question following the Japanese imperialist occupation of our country.

On account of the colonial fascist rule by the robber Japanese imperialist aggressors, the social class relations in our country became very complex and our people floundered in unbearable national contempt and mistreatment.

In particular, as the Japanese imperialist colonial plunder and fascist suppression became intensified in the late 1920's and the early 1930's, the national and class conflicts between Japanese imperialism and our people became extremely acute and our people's anti-Japanese struggle drastically upsurged.

The situation existing at the time called for solidly uniting as one all the anti-Japanese patriotic forces who had risen up against robber Japanese imperialist fascist suppression.

The great leader Comrade Kim Il-song laid down a united national front line, based on the immortal *chuche* ideology in light of the objective demands of the revolution and our country's revolutionary practice, for uniting all the anti-Japanese forces excluding an extreme minority of

reactionary elements, and energetically organized and led the struggle for the realization.

Under the sagacious leadership of the great leader the anti-Japanese united national front movement, by realizing great national unity and by making the broad masses dynamically rise up for the victory of the anti-Japanese revolutionary war, greatly served in brilliantly attaining the cause of fatherland restoration.

The anti-Japanese united national front movement organized and conducted during the anti-Japanese revolutionary struggle period gained priceless experience in solving the question arising in composing revolutionary forces for crushing the colonial rule of foreign aggressors and realizing national sovereignty.

Important experience gained in the anti-Japanese united national front movement which was organized and led by the great leader above all eloquently showed that when organized and launched under the sagacious leadership of an outstanding leader, a united front movement could be victoriously conducted.

If the masses of working people are to crush aggressors and oppressors and win freedom and liberation, they must receive the correct leadership of their leader.

An outstanding leader of the working class, understanding better than anyone else the law of the course of history, the historic mission of the working class, the mutual relationship between class forces, and the way of carrying out the revolutionary struggle, looks far into the future, founds a guiding thought for the revolution, and with it, makes the masses of people conscious and organized, unites them on the side of the revolution and leads them to the revolutionary struggle. The outstanding leader is the pioneer of the class, the brain for the revolution, and the center for the unity and solidarity of the broad masses of people.

Historical experience shows that when receiving the sagacious leadership of an outstanding leader of the working class, the masses of people can master the truth of revolution and achieve unity and solidarity in one ideological will and can independently, creatively work out their destiny.

Even though the demand for realizing national union and unity in action arose as a pressing question in our country following the occupation of Korea by Japanese imperialism, the realization was long delayed because of the lack of an outstanding leader, the center for revolution.

The great leader Comrade Kim Il-song taught as follows:



"In our country an anti-Japanese united national front movement was dynamically launched under the guidance of genuine communists from the early 1930's." (Ibid., p 501)

In the period of national suffering when the entire nation was floundering in a sea of blood, a sea of fire, the great aspiration of the Korean communists and people was to have a great leader who would bring about great national unity and lead the revolution to victory.

The realization of our people's earnest aspiration was reserved for the great leader Comrade Kim Il-song to bring about when he took the helm of the revolution, and our country's communist movement and anti-Japanese national liberation struggle came to successfully chart a new road of victory.

The great leader, by founding the chuche ideology and brilliantly charting our revolutionary cause, uplifted our people as the master in their own right in command of the times and the course of history, and enabled them to embark on the one road of revolution with firm faith and indomitable will for fatherland liberation.

The immortal chuche ideology founded by the great leader was the unitary ideological cornerstone for the unity and solidarity of our nation. With the founding of the chuche ideology our people came to be more solidly united under the anti-Japanese banner, deeply mastering the great truth that the master in command of their destiny is themselves and that the strength to work out their destiny also resides in themselves.

The great leader Comrade Kim Il-song, based on the experience and lesson of our country's early communist movement and nationalist movement, formed in various forms lawful and clandestine organizations where he brought up core elements of the revolutionary movement, and going in deep among the people who were eating their hearts out in the face of the miserable reality of the nation, energetically inspired them to anti-Japanese struggle.

Thus the history of the invincible unity and solidarity of our revolutionary ranks started when they began loyally attending the respected and beloved Comrade Kim Il-song as the great leader of revolution, and our people were at last able to achieve national union and unity in action against Japanese imperialism.

Experience in the anti-Japanese united national front movement organized and conducted by the sagacious leadership of the great leader also showed that only if on the basis of a solidly organized main force of the revolution, auxiliary forces were organized around it, was it possible to steadfastly launch the united front movement.

The great leader Comrade Kim Il-song taught as follows:

"... it is imperative to solidly organize the main force of the revolution on the one hand and commendably conduct united front work so as to win the masses of all strata over to the side of the revolution." ("Kim Il-song Selected Works," Vol 4, 2d impression, p 92)

To precisely distinguish the main force of the revolution and its auxiliary forces and to unite the auxiliary forces on the basis of strengthening the main force is a basic question arising in composing the revolutionary forces.

The workers and peasants, the basic classes of society, and the revolutionary party of the working class rooted in them, constitute the main force of the revolution; accordingly, decisively strengthening this occupies a very important place in forming a united front. Only by enhancing the guidance role of the working class and its party and by strengthening worker-peasant alliance is it possible to energetically launch the revolutionary struggle.

At the same time, it is important to unite the masses of all strata in a united front who could help the main force of the revolution. When the main force of the revolution is solidly organized on the one hand and the auxiliary forces are solidly united and consolidated on the side of the revolution, it is possible to thoroughly isolate the counterrevolutionary forces and decisively insure an overwhelming superiority of the revolutionary forces.

The great leader, in the anti-Japanese revolutionary struggle period strengthening the organizational and ideological unity of the communists and the working class and enhancing their leadership role, went on to maximally unite with them the masses of all strata with interests at stake in the revolution.

Firmly believing in the strength of the workers and peasants, the great leader always went in deep among them and implanted in them firm faith and strong will that if the entire nation fought united, it could surely crush Japanese imperialism and retake the fatherland.

That the great leader founded the Anti-Japanese Guerrillas, and organized and led the armed struggle, provided an epochal turning point in developing onto a new higher level the struggle to realize a united national front on a nationwide basis.

The Anti-Japanese Guerrillas ranks--they were a pure crystalline body of chuche-oriented communist revolutionaries composed of the outstanding sons and daughters of workers and peasants. Strengthening the Anti-Japanese Guerrillas ranks was a basic guarantee for reinforcing the main force of the Korean revolution in every possible way by defending the self-dependence of the working class and solidifying worker-peasant alliance and for energetically developing the united national front movement.



The great leader, organizing the Anti-Japanese Guerrillas ranks into steely combat units and at the same time, organizing and expanding party organizations among the Anti-Japanese Guerrillas and the revolutionary masses, brought up wholesome cadre ranks of the revolution.

The great leader, also defining struggle against Japanese imperialism as the sole criterion for membership in the united front, regardless of class distinctions, regardless of differences in politicoideological views and creeds, strove to unite, under the banner of the anti-Japanese united national front, one and all who hated Japanese imperialism and truly wanted fatherland restoration.

The great leader organized mass organizations such as anti-imperialist unions, anti-Japanese associations, peasants associations, peasants committees, and women's associations in the guerrilla districts and the broad areas under enemy rule, and establishing people's revolutionary government in guerrilla bases, solidly organized the workers and peasants as the main force of the revolution, on the one hand, and thoroughly organized on the side of the revolution broad anti-Japanese forces such as the youth and students, intellectuals, urban petit bourgeoisie, conscientious national capitalists, and patriotic religious personalities.

The great leader, especially on condition of enhancing the guidance role of the main force of the revolution in organizing the auxiliary forces of the revolution, strove to have thoroughly observed the principle to struggle while strengthening the unity of infrastructure and correctly combining the unity of superstructure and the unity of infrastructure, and to unite while struggling.

Even with basic emphasis on the unity of infrastructure, to combine it with the unity of superstructure is one of the strategic and tactical principles in forming a united front. This is so because all the parties and factions to be embraced into it have different class compositions in their own superstructure and infrastructure, and their stands and attitudes toward the revolution are not identical, either.

Inasmuch as what is basic in strengthening the revolutionary forces is through and through winning over the masses, only by strengthening the infrastructure of the united front is it possible to win over the broad masses and successfully insure the superstructure of the united front as well; again, only by strengthening the superstructure of the united front is it possible to create a favorable condition for the unity of infrastructure.

The great leader in the early days of the anti-Japanese revolutionary struggle set a brilliant example of positively helping and developing the anti-imperialist stand and national self-dependence consciousness of the nationalists and those of the superstructure of the independence army

and making them overcome their negative sides by persuasive indoctrination and widely embracing them while strengthening the struggle against all kinds of pseudoleftist and rightist tendencies standing in the way of the united front of all strata. As the struggle became arduous, by sternly exposing and denouncing the machinations of the national exclusionists and factional flunkeys and by strengthening unity with the revolutionary masses, he firmly insured the purity of unity and solidarity.

In this way the anti-Japanese united national front movement, by solidly uniting even the auxiliary forces, not to mention the main force of the revolution, under the banner of fatherland restoration, made it possible to extraordinarily strengthen the church-oriented forces of the revolution.

Experience in the united national front movement organized and conducted in the anti-Japanese revolutionary struggle period under the sagacious leadership of the great leader eloquently showed that it is also important to correctly define the form of the united front organization to suit the demands of the developing revolution.

The great leader Comrade Kim Il-song taught as follows:

"In order to develop the anti-Japanese united national front movement onto a new level, it is imperative to form a standing organization of the united front." ("A Collection of Writings of Kim Il-song," Vol 1, p 121)

In order to make a united national front movement more organized and systematized, it is imperative that a comprehensive, monoaxial standing organization of the united front must necessarily be formed.

Without forming a united front organization capable of embracing mass organizations by the class, by the stratum and patriotic people of all strata all together, it is impossible to satisfactorily insure the unified guidance of the communists for united front work or to correctly organize the revolutionary forces.

Even in forming a united front organization, only by defining an organizational form that suits the character of the masses of all strata is it possible to unify and unite as one the masses of all strata excluding an extreme minority of reactionaries.

Precisely under conditions existing at the time that the ideological consciousness levels of the broad masses were different and that there were no lawful parties in existence, and to suit the trends of the developing situation that the anti-Japanese united national front movement was briskly under way on a countrywide basis, the great leader founded the Fatherland Restoration Association, a standing organization of the anti-Japanese united national front.

The founding of Fatherland Restoration Association was a brilliant embodiment of the great leader's chuche ideology that our people must carry out the Korean revolution through and through with their own strength at their own responsibility, and was a historic event of great import in the development of our people's anti-Japanese national liberation struggle.

With the founding of a united front organization to suit the specific realities of our country, the historically cherished aspiration of our people for great national unity was brilliantly realized and the anti-Japanese united national front movement came to develop onto a higher level.

Members of the Anti-Japanese Guerrillas and political operatives who were dispatched to various places in loyal response to the teachings of the great leader, launching trial-filled arduous struggle, rapidly expanded the organizational network of Fatherland Restoration Association and solidly united the masses of all strata around it.

Infinitely inspired by the founding of Fatherland Restoration Association and its 10-point program, our people were filled with boundless national pride and self-esteem for loyally attending the great leader Comrade Kim Il-song at the helm of the revolution and went on to fight ever more solidly united under the banner of fatherland restoration, completely entrusting the destiny of the fatherland and their own destiny to the respected and beloved leader.

The formation of Fatherland Restoration Association, a unique anti-Japanese united national front organization, amid the formidable flames of the anti-Japanese revolutionary struggle--this indeed was an important factor in firmly guaranteeing the realization of great national unity under the banner of fatherland restoration and the successful development of the anti-Japanese national liberation movement.

Experience in the anti-Japanese united national front movement organized and conducted in the anti-Japanese revolutionary struggle period under the sagacious leadership of the great leader also shows that in order to correctly develop the movement, overcoming all kinds of pseudoleftist and rightist tiltings, it is imperative to thoroughly combine the class line and mass line without fail.

The great leader Comrade Kim Il-song taught as follows:

"If we only accept workers and peasants into Fatherland Restoration Association organizations, excluding other anti-Japanese patriotic forces, we will be losing a large number of anti-Japanese masses and conversely, if we haphazardly embrace any people into Fatherland Restoration Association without political consideration, all kinds of subversives will come to infiltrate the association. Therefore, we must maximally

win over the patriotic democratic forces possessed of anti-Japanese elements and at the same time, must firmly maintain the principle of thoroughly isolating all kinds of subversives and hostile elements such as pro-Japanese factions and national traitors." (Ibid., p 173)

In order to solidly unite the masses of all strata, it is imperative to correctly combine the class line and the revolutionary mass line.

To say to tightly maintain the class line in the united front movement means to observe the class principle of the working class; to say to tightly maintain the mass line means to establish a revolutionary mass viewpoint.

Failing to observe the class principle, the broad masses will lose the revolutionary spirit, unable to achieve principled unity; failing to hold a revolutionary mass viewpoint, the masses who could be won over will be lost.

Inasmuch as it is the basic objective of the united front movement to thoroughly isolate the extreme minority of hostile elements and maximally win over the broad patriotic forces, if one tries to make the workers and peasants the only target, falling victim to class bias, or to join hands with every person out of hand just because it is a united front, it will be impossible to wholesomely organize the revolutionary forces.

The great leader, precisely defining the question of the motive force and targets of our country's revolution at the time, regarded people desirous of the independence of the country as people capable of uniting all together while thoroughly isolating and weakening the hostile elements, and strove to have them united as one political force.

Under the sagacious leadership of the great leader Fatherland Restoration Association organizations and political operatives, even under such difficult conditions that they had to clear an arduous, formidable road, dynamically led the broad masses along the road of struggle, dealing blows, by sacrificial struggle and able mass operations method, to the hostile elements intent on harming the revolution.

In the course of correctly combining the class line and the mass line in the anti-Japanese united national front movement, methods of patient indoctrination of all classes and all strata, able combination of lawful activities and clandestine activities, and mass operations to suit the characteristics of the united front targets were also created, which displayed immense vitality.

Thus the anti-Japanese united national front movement compiled abundant, priceless experiences in the historic course of brilliantly realizing national union and unity in action aimed at victoriously moving the anti-Japanese revolutionary struggle forward.



The achievements scored in forming the anti-Japanese united national front during the anti-Japanese revolutionary struggle period were the luscious fruition of the united front thought founded by the great leader, the result of the sagacious leadership of the respected and beloved leader.

Comprehensively carrying forward and developing the brilliant experiences in the united front movement during the anti-Japanese revolutionary struggle period to suit the new historical conditions and the demands of different stages of the revolution throughout the course of leading the revolution, our party went on to realize the airtight unity and solidarity of our revolutionary ranks.

During the postliberation anti-imperialist, antifeudal democratic revolution period our party, by uniting the broad masses in the Democratic United National Front, successfully organized and mobilized them in the prosecution of tasks of the democratic revolution.

Under the sagacious leadership of our party the united front movement greatly served in stepping up the socialist revolution and socialist construction and in solidly organizing our revolutionary forces.

Today our people, having achieved the most dynamic and pure unity and solidarity around the great leader in one ideological will, are launching the sacred struggle to victoriously attain the chuche revolutionary cause charted in the Paektu forests.

Our revolution has come a long way from the time the great leader charted the chuche revolutionary cause.

But our fatherland still remains divided, and the tragedy of national division still continues.

Fatherland reunification is the greatest, historically long-cherished aspiration of our nation, a pressing task that cannot be delayed a moment.

Our people with a long history and culture behind them as one nation living in one territory over several thousand years, must attain their historic cause for fatherland reunification at the earliest possible date, putting an end to the tragedy of national division.

The road to preventing perpetual division of the country and to finding a way out for the nation is in the North and South mutually collaborating, uniting, and reunifying the country.

Great national unity is a basic guarantee for fatherland reunification.

Just as in the anti-Japanese revolutionary struggle our nation fought and won with great unity and solidarity as one, only if the North and South



go along the road of unity and collaboration, avoiding enmity and confrontation, is it possible to realize the historic aspiration for fatherland reunification.

Before discussing ideology and idea we must first think of the cause for fatherland reunification; before discussing differences in systems we must first worry about the destiny of the fatherland.

In order to prevent the danger of perpetual division and achieve the independent reunification of the fatherland, it is imperative to form a nationwide united national front solely on the principle of great national unity.

To us, there are the great leader's church-oriented united front thought and its priceless experiences. Today under conditions that all the North and South people and overseas compatriots are struggling, united as one under the banner of fatherland reunification, it is quite possible to realize great national unity.

Just as we attained the historic cause for fatherland restoration, achieving nationwide unity and solidarity under the anti-Japanese banner, we shall more dynamically launch into the sacred war to realize the great unity of the whole nation loving the country and the people and aiming for reunification and to hasten the cause for fatherland reunification.

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## THE PHILOSOPHICAL DOCTRINE ON WHICH THE CHUCHE IDEOLOGY RESTS

Pyongyang KULLOJA in Korean No 3, Mar 80 pp 21-26

[Article by Kim Ch'ang-won]

[Text] Underlying the basis of the chuche ideology founded by the great leader Comrade Kim Il-song is the philosophical doctrine that man is the master of everything and resolves everything.

The great leader Comrade Kim Il-song taught as follows:

"The chuche ideology is based on the philosophical doctrine that man is the master of everything and resolves everything." ("Kim Il-song Selected Works," Vol 7, p 260)

To have a correct understanding of the philosophical doctrine on which the chuche ideology rests is of key import in comprehensively, deeply grasping the chuche revolutionary world outlook, the chuche revolutionary theory, the chuche leadership method founded by the respected and beloved leader Comrade Kim Il-song, in other words, the great leader's revolutionary thought constituting a monoaxial system of the thought, theory, and method of chuche.

The doctrine that man is the master of everything and resolves everything is a basic doctrine underlying all the great leader's thought, theory, and method. The entire system and content of the great leader's revolutionary thought start from this doctrine and thoroughly embody it.

The philosophical doctrine of the chuche ideology is the basic source of the greatness and uniqueness, the scientific nature and revolutionary character, and the invincible vitality of the respected and beloved leader's revolutionary thought. By this philosophical doctrine has come to be provided a firm basis for the party of the working class to establish the most correct world outlook, revolutionary theory, and leadership method and scientifically solve all theoretical and practical

questions arising in the struggle to realize the independent stand and attitude of the masses of people. The respected and beloved leader's revolutionary thought, the chuche ideology, precisely because it rests on this philosophical doctrine, has become the great guiding thought of our time providing the most scientific and revolutionary world outlook, revolutionary theory, and methodology of the revolution. To deeply study and master the philosophical doctrine of the chuche ideology is a precondition for thoroughly arming oneself with the chuche ideology founded by the great leader and with the revolutionary theory and the methodology of chuche enunciated by it.

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The philosophical doctrine the great leader Comrade Kim Il-song discovered for the first time in history that man is the master of everything and resolves everything is a scientific and revolutionary philosophical doctrine that has given the most correct answer to the basic question of a world outlook.

The great leader Comrade Kim Il-song taught as follows:

"By scientifically enunciating the position and role of man in the world, the chuche ideology gives the most correct view toward nature and society and provides a strong weapon for discerning and remaking the world."  
(Ibid., p 260)

A basic question people must solve with priority in order to successfully work out their destiny with a correct world outlook is the question of man's position and role in the world.

What is called world outlook is a system of view, stand, and method regarding man and the world surrounding him.

Unlike individual sciences providing knowledge about individual domains of the world, providing a monoaxial view toward the world is an important characteristic of a world outlook.

In providing a view toward the world it is important to enunciate that the world consists of matter which is in constant motion and undergoes change. But with this alone it is impossible to monoaxially, flawlessly provide a view toward the real world.

The real world consists of man and the external world surrounding him, and man is the most developed and energetic being in the world. Man occupies the position of master in the world and performs the decisive role in changing and developing the world. The more man's independent consciousness and creative abilities are enhanced, the more man's position in the world is strengthened and the more the world is remade and transformed for the sake of man.

Therefore, in order to enunciate the existence of the real world and the laws of its development and to provide a monoaxial view toward the world, it is imperative not to stop at viewing that the world consists of matter and ceaselessly changes and develops but to put out front man's position and role in the world as the basic question of a world outlook and provide a scientific answer to it.

In order to establish a world outlook, it is also imperative to provide a view toward the world and at the same time, to enunciate the correct stand and method that must be tightly maintained in discerning and remaking the world. The mission of a world outlook is not in explaining the world but in providing a correct compass for people to remake the world to suit the aim and demand of the masses of people based on a correct view toward the real world and deep understanding of the laws of its development. Accordingly, to enunciate the stand and method that must be tightly maintained in discerning and remaking the world is one of the important tasks a world outlook must resolve.

Now, in order to enunciate the correct stand and method which man must tightly maintain in discerning and remaking the world, it is imperative to scientifically elucidate the mutual relationship between man and the world and man's position and role in the world. This is so because man is the subject of discernment and practice, and success in discernment and practical action is influenced by man's role.

Discernment and practical action are the two sides of the active relationship man enters into with his surrounding world. Unlike animals that survive by adapting themselves to their surrounding environment, man, discerning the intrinsic nature and laws of the world from his aim and demand to live independently, goes on to purposefully launch his activity to remake the world to serve him. Along with the cause of discernment and practical activity being ceaselessly launched, the strength of propelling discerning and remaking activity also resides in man himself. Inasmuch as discerning and remaking activity is an expression of people's independent and creative stand and attitude, the width and depth of discerning and remaking activity are determined depending on how much people's independent and creative stand and attitude are enhanced and how high people display their independent and creative stand and attitude. Accordingly, the stand and method that must be tightly maintained in discerning and remaking the world can become most precise only when these are resolved solely centered on man with his position and role as the basics. This clearly shows that enunciating man's position and role in the world is the basic question that must be solved with priority in order to correctly resolve the stand and method which must be tightly maintained in discerning and remaking activity which constitutes part of the intrinsic content of a world outlook.

The question of man's position and role in the world is thus not only a basic question that must be solved with priority in order to establish a correct world outlook but also is a basic question arising in enunciating man's destiny in terms of theory, in terms of world outlook.

Man lives in the world, and man's destiny is determined by the relationship between man and the world. To put it another way, man's destiny is worked out in the course of remaking of the world by man to suit his will and demand. The state of man's destiny is defined by how much man has remade the world, rules and controls it, by how high man's position and role in the world are. Accordingly, in order to correctly enunciate the question of man's destiny in terms of world outlook, it is imperative to scientifically enunciate the mutual relationship between man and the world, the question of man's position and role in the world. Only then is it possible to have a scientific understanding whether man's destiny depends on himself or is determined by external forces, whether or not man has the strength to work out his destiny on his own. If man is viewed as being ruled by some external forces, it follows that man's destiny is viewed as being determined not by himself but by external forces. All the fatalistic, mystic views in history have stemmed precisely from viewing man as an enervated being subject to some external forces. Only when man is viewed as occupying the position of master in the world and as playing the decisive role in changing and developing the world, can one come to have a revolutionary stand and attitude toward the real world, holding the view that the master in command of one's destiny is oneself and that the strength to work out one's destiny also resides in oneself.

The question of man's position and role in the world is also an important question in scientifically solving all questions presented by our era, the age of chuche, distinguished from all preceding historical eras.

Ours is a new historical era in which the masses of working people who used to be oppressed and exploited, are independently and creatively working out their destiny, entering the stage as the master in command of their destiny, as the master ruling the world, for the first time in history.

Never before have the demands of the masses of people for independent stand and attitude been so strong, the scope of the masses participating in the historic movement so expanded, and the role of the masses of people in social development so enhanced as in our era.

Such characteristics of our era distinguished from preceding eras came to call for a philosophy embodying the aim and demand of the masses of people desirous of living an independent, creative life as the genuine master in command of their destiny, a new revolutionary world outlook providing an ideological viewpoint, stand and method that would enable the masses of people to acquit themselves fully of their responsibility



and role as the master, with a heightened awareness as the master of everything. Such demand could be resolved by the establishment of a revolutionary world outlook based on the new philosophical doctrine that has scientifically enunciated man's position and role in the world.

The philosophical doctrine on which the chuche ideology rests that man is the master of everything and resolves everything--this doctrine is a philosophical doctrine which, laying down precisely man's position and role in the world as the basic question of a world outlook, has given a flawless answer to the question.

The philosophical doctrine of chuche, by enunciating above all that man is the master of everything, provides a scientific elucidation of man's position in the world.

To say that man is the master of everything means that man is a being who subordinates the world to himself and rules it.

The real world is composed of diverse material beings in different developmental stages, and man is part of the world.

Away from the external world, man can neither survive nor develop. But man does not live blindly adapting himself to the external world but is the most developed being who lives subordinating the world to suit his will and demand. So it is that man is said to be the master ruling the world and that man occupies the position of master in the world.

To say that man is the master of everything is not to mean by any means that man rules all the infinitely vast expanse of the world. In the world still remain many realms which man has not yet conquered. Whether or not man is in the position of master in the world is not a question whether or not man rules all the infinitely vast expanse of the world but a question whether man is a being who lives ruling the external world or a being who lives totally subject to the external world. It is in the context that man is not a being who lives subject to the external world but a being who lives subordinating the world to suit his aim and demand, it is said that man occupies the position of master in the world.

The philosophical doctrine of the chuche ideology, by enunciating that man resolves everything, also provides a scientific elucidation of the role played by man in the world.

To say that man resolves everything means that man is the most energetic being who plays the decisive role in changing and developing his surrounding world, nature and society.

Everything that exists in the world including man, is in constant motion and undergoes change and development. Now, man does not move and develop subordinated to the external world but, discerning the intrinsic nature of the world and the laws of its development and correctly utilizing them, remakes and develops nature and society to suit his will and demand. Man is the being in charge of remaking the world, the decisive factor in changing and developing the world.

To say that man resolves everything is not to mean that man has all the infinitely diverse motion and development of the world at his beck and call. In the world still remain a large number of motion and change which man has yet to govern and control. Whether or not man plays the decisive role in changing and developing the world is not a question whether or not man is actually completely remaking the infinitely vast expanse of the world but a question whether man is a being who lives remaking and developing the external world to suit his will and demand or a being who develops subordinated to the external world. It is in the context that man by his creative activity grasps the laws of the development of the external world, utilizes them to his advantage, and changes the external world to suit his aim and demand, it is said that man plays the decisive role in changing and developing the world.

Man's position and role in the world are inseparably linked.

Man's position as the master of the world is guaranteed by man's role in resolving everything, and man's role in resolving everything flows from his position as the master of everything. Because of being the master ruling the world, man comes to play the decisive role in changing and developing the world, and on the other hand, because of playing the decisive role in remaking the world, man comes to occupy and defend his position as the master of the world. Man's position as the master of everything and man's role in resolving everything always operate in a unified way in man's relationship with the world.

What makes man the master of everything and the basic factor in resolving everything is the fact that man is a social being possessed of independent and creative stand and attitude.

The great leader Comrade Kim Il-song taught as follows:

"Man is social being possessed of independent and creative stand and attitude. Man is the most developed and energetic being who remakes the world to suit his will and demands through his purposeful and active activities. It is also man who remakes nature and society, and so is man who develops science and technology. That is why man is the master ruling the world and the factor in resolving everything."  
("Answers to Questions Posted by Foreign Journalists," Vol 2, p 243)

As the great leader enunciated, man is a social being possessed of independent and creative stand and attitude.

Independent stand and attitude is an inherent characteristic of man who wishes to live according to his will and demand without being tied down to anything. To put it another way, independent stand and attitude is an inherent characteristic of man who wishes to live and take action as the master of everything, casting off every constraint.

Creative stand and attitude is an inherent characteristic of man who remakes and changes the external world to suit his will and demand.

Independent and creative stand and attitude is man's social attribute which has been socially formed and developed and which is native to man alone, who is a social being.

Because man is a social being possessed of independent and creative stand and attitude, man lives, not adapting himself to the external world like animals but remaking it to suit his will and demand and ceaselessly creating a new life environment. Precisely because of this, man comes to occupy the position of the master ruling the world and play the decisive role in remaking nature and society.

The philosophical doctrine of the chuche ideology, by enunciating man's position and role in the world, provides the most correct understanding of the real world in which man lives, of the characteristics of nature and society, and of their overall features.

The philosophical doctrine of chuche, by enunciating man's position and role in the world, not only views the world as an objectively existing material being but makes it viewed as a material existence including man, the most developed being, which is remade and ruled by man. The world consists of man who is in the position of the master and other material beings which are being ceaselessly remade by man; and the more man's strength grows and man's action to remake and change the external world is strengthened, the more nature and society will come under man's rule and control and will be changed to serve man.

Thus nature and society getting ever more turned into serving man and everything of the world coming under man's rule is the full features of the real world.

The philosophical doctrine of chuche, by scientifically enunciating man's position and role in the world, also provides the most correct understanding of the change and development of nature and society, the real world in which man lives.

The philosophical doctrine of the chuche ideology, by enunciating that man plays the decisive role in changing and developing the world,

not only views that the external world surrounding man, nature and society, ceaselessly changes and develops but makes it possible to most precisely understand the basic characteristics of the developing world in relationship with the creative activity of man, the most developed material being.

That the more the role played by man in the world is enhanced and society develops, the more nature and society are remade and changed to suit man's aim and demand--this is the basic characteristics of the developing real world that have been enunciated anew by the philosophical doctrine of chuche.

The philosophical doctrine of chuche thus provides the most correct view toward the world and a correct compass that must be tightly grasped in discerning and remaking the world.

It is from the philosophical doctrine of chuche that man is the master of everything and resolves everything, the demand for thinking out everything with man at the center and gearing everything to serving man flows.

To say to think out everything with man at the center and gear everything to serving man means to put man at the center, examine all objects and phenomena in relationship with man, and make them serve man's interest.

Only by putting man at the center and examining the real world in relationship with man is it possible to precisely enunciate its intrinsic characteristics and seek out the means and method capable of remaking them to suit man's demand and aim. To think out everything with man at the center and gear everything to serving man is a scientific methodology of discerning the world and a correct method of remaking the world.

Inasmuch as man is the master of everything and resolves everything, only by viewing and solving all questions with man as the basics is it possible to successfully launch the struggle to remake nature and society.

The philosophical doctrine of the chuche ideology also makes it possible to precisely solve the question of man's destiny.

To say that man occupies the position of the master in the world precisely bespeaks that man is in the position of the master regarding his destiny too. Because man is the unitary being capable of livign, subordinating the external world to himself and ruling it, there is no being in the world other than himself capable of resolving his destiny. None but man can assume responsibility for his destiny and become the master in command of his destiny.



To say that man plays the decisive role in remaking the world bespeaks that man plays the decisive role in working out his destiny too.

The process in which man remakes and changes the world to suit his will and demand is none other than the process of working out his destiny.

Man possesses inexhaustible strength to remake and rule the world. Accordingly, there exists no force in the world which can replace man's place in working out his destiny.

The philosophical doctrine of *chuche*, by thus scientifically enunciating man's position and role in the world, teaches man the great truth that the master in command of his destiny is himself and that the strength to work out his destiny also resides in himself.

Truly, the philosophical doctrine on which the *chuche* ideology rests is a great, unique philosophical doctrine which provides the most correct understanding and viewpoint toward the world and gives man a flawless answer to the basic question arising in resolving his destiny.

That the great leader Comrade Kim Il-song has founded the philosophical doctrine of *chuche* which has given the most correct answer to the basic question of a world outlook represents an immortal world historic contribution to the development of human philosophy.

With the founding of the philosophical doctrine of *chuche* that man is the master of everything and resolves everything, a firm cornerstone came to be laid for the establishment of a most scientific and revolutionary world outlook of the working class. Thus came to be firmly provided a theoretical premise capable of scientifically solving all the other questions of world outlook; the philosophical world outlook of the working class came to be established in an orderly manner on the most scientific and revolutionary basis; the mission, overall system and content of the philosophical world outlook of the working class came to be perfected anew.

By starting from the philosophical doctrine that man is the master of everything and resolves everything and by enunciating, with man at the center, all the philosophical questions arising in discerning and remaking the world, the masses of working people for the first time in the ideological history of mankind came to be provided with the *chuche* world outlook capable of making them independently, creatively work out their destiny with a high awareness that the master in command of their destiny is themselves, and acquit themselves fully of their responsibility and role as the master.

In addition, the philosophical world outlook of the working class came to have a flawless system and content enunciating the existence of the



world with man as the main entity who is the most developed and energetic being in the world, and the laws of its development, the laws of the discernment and remaking of the world.

Truly, the founding of the philosophical doctrine of chuche represents a great historic event which has turned the philosophy of the working class into a most scientific and revolutionary philosophy with man as the main entity and has opened up a new higher stage in the development of mankind's philosophy.

By deeply studying and mastering the immortal philosophical doctrine of chuche we must more thoroughly arm ourselves with the chuche world outlook and positively serve in the attainment of the chuche revolutionary cause charted by the great leader.

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## REALIZATION OF THE POLICIES OF THE PARTY AND THE ROLE OF PRIMARY LEVEL PARTY ORGANIZATIONS

Pyongyang KULLOJA in Korean No 3, Mar 80 pp 27-32

[Article by Pak Pong-chu]

[Text] To enhance the functions and role of primary level party organizations is of great import in carrying through the policies of the party. Only by decisively enhancing the functions and role of primary level party organizations, infrastructure of the party, is it possible to strengthen the entire party and firmly insure the partywide guidance for revolution and construction and successfully carry out the revolutionary struggle and construction tasks, enhancing the vanguard role of party members.

To enhance the functions and role of primary level party organizations is an important guarantee for successfully carrying out the teachings of the great leader and the guideline of the party.

The great leader Comrade Kim Il-song taught as follows:

"The question of further strengthening primary level party organizations, cells of the party, still continues to be an important task facing us. The primary level party organization is the base for the party life of each party member and is our party's infrastructure and combat unit which unites the masses around the party and directly executes the policies of the party among the masses. Only by strengthening primary level party organizations is it possible to strengthen the entire party and set all party members and party organizations unanimously in motion to carry out revolutionary tasks." ("Kim Il-song Selected Works," Vol 3, 2d impression, pp 168-169)

As the great leader taught, in order to enhance the combat might of the party and bring about a new turnaround in revolution and construction, it is imperative to solidly organize primary level party organizations and strengthen their combat functions in every possible way.

What makes this so is above all the fact that the primary level party committee is the base for the party life of each party member.

What is called party life is the party organizational life and party ideological life of the party members to glorify the political life bestowed on them by the great leader.

The political life of cadres and party members comes to be sustained and glorified through party life. Only by strengthening the party life of party members is it possible to turn all party members into church-oriented communists boundlessly loyal to the great leader and to conduct party construction and party activity based on the leader's thought, theory, and method. Again, only by strengthening the party life of party members is it possible to enhance the vanguard role of party members, bring up all members of society still better as fervent communists, and energetically push ahead with revolution and construction.

Party life which is of such great import in party construction of the working class is conducted through none other than the primary level party organization as the base.

Party members not only receive through the primary level party organization their revolutionary duty to carry through the teachings of the great leader and the guidelines of the party but fulfill their assigned revolutionary duty under the positive guidance and help of the primary level party organization and have their progress in the fulfillment inspected by the party organization. Party members through the primary level party organization sum up their organizational ideological life and progress in the fulfillment of their revolutionary tasks all the time and, receiving principled help from comrades, go on to ceaselessly temper their party spirit.

Thus party members participate in party life and revolutionary struggle and glorify their political life with the primary level party organization as their base.

Therefore, in order to energetically push ahead with the revolutionary struggle and construction tasks, enhancing the vanguard role of party members and strengthening the combat might and leadership power of the party, it is imperative to decisively enhance the role of primary level party organizations which are the base for the party life of party members.

What makes the enhancement of the role of primary level party organizations an important guarantee for successfully carrying out the policies of the party is also the fact that the primary level party organization is the bottommost combat unit of directly executing the teachings of the great leader and the guidelines of the party.

To unconditionally accept the teachings of the great leader and the guidelines of the party, protect and carry them through to the end is the first and foremost duty of all party organizations. Inasmuch as the lines and policies of the party reflect the basic interest and organized will of the masses of people, all party organizations and party members must of necessity unconditionally and thoroughly carry them through.

What occupies an especially important place here too, is the primary level party organization. The primary level party organization is an infrastructure organization and bottommost execution unit in the same position as a big cell grasping all tasks and organizing and executing them.

Therefore, concrete measures to carry through the teachings of the great leader and the guidelines of the party can be correctly established by the primary level party organization to suit the specific conditions. The primary level party organization, because it is organized at a production unit, is not only familiar with the specific realities but reads like the palm the ideological state of its party members and working people and their technical job performance preparedness. In particular, the primary level party organization is in the position of directly guiding the sub-primary level party committee, branch party committee, and party cells.

This means that the primary level party organization is in a very important position in carrying through the teachings of the great leader and the guidelines of the party. Away from the positive activity of primary level party organizations, neither the task to indoctrinate and remold the broad working masses and unite them around the party and the leader, nor the task to carry through the policies of the party, nor the task to strengthen the unity and solidarity of the party can be properly conducted.

From this, in order to successfully carry out the policies of the party, it is imperative first of all to decisively enhance the role of primary level party organizations, infrastructure organizations of the party.

What makes the enhancement of the role of primary level party organizations an important guarantee for successfully carrying out the policies of the party is also the fact that the primary level party committee is the supreme guidance organ and planning staff for the relevant unit.

The primary level party organization formed at the basic unit of administration and production is a collective guidance organ which organizes, guides, and controls the execution of overall tasks such as the political, economic, cultural, and military tasks with a total grip on them. To put it another way, the primary level party committee, collectively discussing all policy matters for the relevant unit,

be it internal party work, administrative economic work or military task, seeks out a way to resolve them and organizes and mobilizes its party members and working people for the realization. In addition, the primary level party committee, grasping in a unified way the tasks of not only lower level party organizations for the relevant unit but also the administrative economic branch and workers organizations, exercises guidance and control over them.

Work with the masses of all strata, too, is in the final analysis conducted through the primary level party organization and accordingly, the ties between the party and the masses can be satisfactorily realized through the primary level party organization. When the combat might and role of the primary level party organization are weak, it will be impossible to solidly unite the broad working masses such as the workers and peasants around the party and the leader and correctly organize and mobilize them in carrying through the lines and policies of the party nor will it be possible to admirably conduct the task of any one branch such as the administrative economic task, let alone internal party work.

Practical experience clearly shows that just as man can be healthy only if all the cells of his body are healthy, only if all the primary level party organizations, infrastructure organizations of the party, are healthy, the entire party can become strong and powerful and the teachings of the great leader and the guidelines of the party can be thoroughly carried through without deflection. Thus where the primary level party organization correctly moves in accordance with the demands of the party, miracles and innovations happen in carrying through the policies of the party, with timely blows dealt to every unwholesome ideological element, but where the primary level party organization does not properly move, the functionaries cannot energetically organize and mobilize the revolutionary fervor of the masses in carrying through the policies of the party.

Today the revolutionary duty facing us and the work experience of unsung heroes more than at any time call for ceaselessly improving the work method and attitude of primary level party secretaries and further enhancing their role.

Most important in the task to enhance the role of primary level party organizations in the present period is for the functionaries responsible for the primary level party organization to aggressively launch party organizational political work, centered on unconditionally, thoroughly carrying through the teachings of the great leader and the guidelines of the party and on responsibly carrying out assigned revolutionary tasks.

The great leader Comrade Kim Il-song taught as follows:



"The factory party committee, collectively discussing all important questions related to production, must work out correct guidelines and measures, exercise guidance and supervision all the time with concrete knowledge of the production situation so that the policies of the party may be properly carried through in production, and conduct organizational work to mobilize party members and working masses in carrying through the policies of the party." (Ibid., p 367)

How party organizations are executing the teachings of the great leader and the guidelines of the party is a basic criterion for measuring their combat might in the present period.

If in the anti-Japanese revolutionary struggle period or the Fatherland Liberation War period a unit party organization disciplined and proficient in battle with high marksmanship was appraised as a party organization strong in combat might, in the present stage of socialist construction a party organization which, energetically launching organizational political work, thoroughly carries through the teachings of the great leader and the embodiment, the policies of the party, and successfully carries out revolutionary tasks is precisely a party organization satisfactorily performing its leadership role with high combat functions. To thoroughly carry through the lines and policies of the party is the absolute and unconditional duty of all party organizations and functionaries and precisely herein lies a basic guarantee for brilliantly realizing the leader's far-reaching plan by victoriously moving revolution and construction forward.

Our party is a political organization of the working class struggling to realize the revolutionary thought of the great leader, and party work is none other than work to carry through the teachings of the leader and the guidelines of the party.

Away from work to carry through the teachings of the great leader and the guidelines of the party, there can be no such thing as party work, party organizational political work.

Today in our society it may be said that only he who carries through to the end the teachings of the great leader and the embodiment, the policies of the party, is a genuine revolutionary faithful to the party and the revolution, faithful to the working class and the people.

Therefore, functionaries responsible for the primary level party organization must above all become the fervent protectors of the policies of the party, their positive propagandists, their thorough executors.

As the work experience of unsung hero comrade Chang Chae-san shows, if one goes on to further raise the degree of demand for one's work, with the high political awareness that the task to carry through the teachings of the great leader and give joy to the leader is one that

all people must carry out with priority, there absolutely cannot arise the egocentricity of saying that is your work and this is my work or such phenomena as diverting attention from the policies of the party or wavering in the face of a barrier.

Primary level party secretaries not only must thus properly hold the viewpoint and attitude toward the teachings of the great leader and the guidelines of the party but must plan and formulate organizational political work to carry them through with a high sense of responsibility.

Primary level party secretaries, as and when the teachings of the great leader and the guidelines of the party are laid down, must themselves deeply study them and on that basis, must solidly arm the cadres and party members with them and, concretely establishing a methodology for the realization, must thoroughly conduct organizational work.

To press on out of hand without any methodology is not the work trait of party functionaries. An important reason why erroneous work methods such as the taking over of administrative work, the administrative work method, formalism, over caution-ism, and empiricism have not yet been completely eliminated among our functionaries is also related in no small measure to the fact that certain functionaries press on out of hand without a concrete methodology.

Therefore, whatever work they may be doing anytime anywhere, primary level party secretaries must establish a correct methodology and underline it with thorough organizational work.

Primary level party secretaries must also concretely conduct organizational work and at the same time, must grasp and sum up the progress in the work and must commendably conduct redeployment work.

Only by grasping and summing up work all the time to see if the teachings of the great leader and the guidelines of the party are being properly carried through and by deepening redeployment work, is it possible, with a tight grip on the main line in party work, to make all tasks at hand correctly executed without deviation from the party policy oriented line, and to ceaselessly deepen work and thoroughly carry through to the end the teachings of the great leader and the guidelines of the party.

Next important in the task of enhancing the role of primary level party organizations in the present period is conducting work with people in depth.

The great leader Comrade Kim Il-song taught as follows:

"As we always say, party work is none other than work with people, and commendably conducting work with people is where a guarantee for success in all tasks is." ("On the Question of Socialist Economic Management," Vol 2, p 167)

As the great leader taught, the basics of party work are work with people.

If the party is to energetically push ahead with revolution and construction, it is imperative to give priority to work with people aimed at bringing up people as more energetic beings, to work aimed at indoctrinating and remolding people. Inasmuch as it is man who resolves everything and all of our tasks are also for the sake of man, success or failure in them entirely depends on how deeply work with people is conducted.

The first and foremost requirement in strengthening work with people is to deeply penetrate party members and working people and find out where their true hearts are, to creatively conduct work to suit them.

The ideological consciousness level, character, and psychological characteristics of people who are the target of party work are not identical with one another. Again, the revolutionary duty assigned each man is different and so are the environments and conditions for the fulfillment. This calls upon the party functionaries not to conduct party work, work with people, in a stereotyped manner to fit any fixed, formalized framework but to conduct it creatively to suit the specific characteristics of the target. Now, what is important here is the ability to read people's true hearts.

To say to read people's true hearts means to precisely appraise people with loyalty to the leader as the basic measuring stick.

To this end, it is imperative to go in deep among the masses and concretely observe and analyze their practical activities.

It absolutely will not do for the party functionaries in work with people to be narrowminded or to only see the outside and be hasty in appraising people. Only by first testing people through practice is it possible to properly read people's true hearts. People's thought is concretely manifested not in words but in practical action. To precisely grasp people's ideological viewpoint, it is important to find out their faithfulness through practical activity by first believing them and giving work to them.

To do so is of very great import in making it possible to solidly unite still more people around the great leader and the party by strengthening unity in ideological will and revolutionary solidarity between people.

What made it possible for ri party secretary comrade Chang Chae-san to so substantively help unsung hero Paek Sol-hui in research work, too, is in the final analysis the fact that he had found out ahead of others the faithfulness of comrade Paek Sol-hui from his practical activity.

Practical experience bespeaks well that precisely reading people's true hearts is the basic question influencing success or failure in work with people.

Therefore, functionaries responsible for the party organization must always go in deep among the masses, and as they live with them under the same roof, must find out what people are thinking about and pay priority attention to work to suit it. At the same time, they must briskly launch the work to take timely action to seek out and generalize positive examples emerging from among the masses. In this way they must inspire all people to innovation and exploit and must make the whole society filled to overflowing with revolutionary enthusiasm and militant vigor.

Also important in conducting work with people in depth is for the party functionaries, setting their practical examples in the forefront of the masses, to become the standard bearer of struggle leading the masses.

The practical examples of guidance functionaries produce strength greater than emphasis or directive repeated a hundred times. When they see the practical examples of the guidance functionaries, the masses will come to respect and follow them more and copy their examples.

In particular, inasmuch as the masses come to look to the guidance functionaries every time difficult and breakbreaking work arises, for the guidance functionaries in the forefront of the ranks to lead the masses to the prosecution of the revolutionary task at hand has a very great influencing power.

It is significantly here too where the reason why the example of comrade Chang Chae-san evokes such a great response among people is.

Along with his thoroughly formulated organizational political work, comrade Chang Chae-san by setting his practical examples energetically led his farm members and as he did so, positively helped unsung hero comrade Paek Sol-hui in research work.

One day a sudden heavy rain threatened to inundate the experimental field comrade Paek Sol-hui had so painstakingly been tending. He, comrade Chang Chae-san, led his farm members out to the field and personally took the lead in carrying sandbags under torchlight as he commanded the battle. Later, as comrade Paek Sol-hui came posthaste from Pyongyang, he admonished him, saying that he should not have come so late at night "as we are here to take care of things" and "what would you do as a researcher doing important work if you came down with a cold in this cold rain?" Because of the presence of such party functionaries and revolutionary comrades, comrade Paek Sol-hui's experimental field was always closely guarded and meticulously tended.



In the morning the crotch of his trousers would be wet and by noon he would be covered with mud. Such was the invariable appearance of comrade Chang Chae-san, a party functionary.

Truly, setting standards by his own actions like comrade Chang Chae-san is an important method of indoctrinating and leading the masses, one of the precious traits all of our functionaries must possess.

In conducting work with people in depth it is also important to warmly look after and lead party members and working people with a motherly feeling.

The party of the working class is literally a motherly party and a vanguard unit holding the working masses dearest and struggling to protect the independent stand and attitude of the working masses.

The party absolutely is not an authoritarian organ throwing its weight around. The party is the bosom of a mother looking after the political life of cadres, party members, and working people and guiding them by the hand to an independent and creative life. So it is that the working class and the broad masses of working people completely entrust all their destiny to the party and launch the revolutionary struggle along the road indicated by the party.

The party functionaries must not only carefully handle people's political life but must warmly lead them by the hand.

Again, primary level party secretaries must always pay keen attention to the material and cultural life of the people and, especially feeling people's pain as their own, must strive to positively resolve it.

Next important in the work to enhance the role of primary level party organizations is solidly organizing primary level party committees and correctly operating them.

The great leader Comrade Kim Il-song taught as follows:

"In order to enhance the leadership role of the party, it is imperative to solidly organize party committees at all levels and further strengthen their functions and role." ("On Building the Korean Workers Party," Vol 2, p 644)

To solidly organize party committees and strengthen partywide guidance for revolution and construction is an important demand of party activity.

The party committee at each level is a collective guidance organ reflecting the will of the mass of party members.



Inasmuch as the guidance of the party for revolution and construction is realized through party committees at all levels, whether or not revolution and construction goes well in all branches, at all units depends on whether or not the party committee concerned fully performs its duty.

As a difficult and complex revolutionary task arises before the party, it is imperative to strive to carry out the revolutionary task with the strength of the mass of party members, thoroughly embodying the party committee's collective guidance principle. Only by enhancing the functions and role of the party committee as a collective guidance organ is it possible to prevent in advance the subjectivism, arbitrariness, and tyranny of individual functionaries and highly promote the collective wisdom and initiative of the mass of party members and energetically organize and mobilize the entire party members and working people in carrying through the teachings of the great leader and the guidelines of the party by the method of one moving ten, ten moving a hundred, and a hundred moving a thousand.

To this end, it is imperative above all to properly organize primary level party committees. Only by properly organizing the party committee which is a collective guidance organ is it possible to observe the partywide principle, unwavering under any condition, however difficult, and to correctly insure collective guidance reflecting the will of the mass of party members.

In order to enhance the functions and role of the primary level party committee, it is imperative to solidly organize the party committee and at the same time, strengthen the collective discussion system, normally operating the party committee.

Only by correctly operating the party committee and strengthening the collective discussion system is it possible to eliminate the subjectivism and arbitrariness of individual functionaries and correctly solve pending questions relying on the wisdom and initiative of committee members and to thoroughly execute the decisions adopted.

Therefore, it will not do for the functionaries responsible for the primary level party organization to think as if they represent the party committee but must pay keen attention to strengthening the collective discussion system, normally operating the party committee.

Especially important in enhancing the role of the primary level party committee is positively enhancing the sense of responsibility and role of committee members.

The primary level party organization must take the stand of assuming responsibility for all the production activities and administrative work for the relevant unit, and committee members, by taking the stand

of being responsible to the party committee for their assigned work, must satisfactorily perform their role as committee members.

In this way primary level party organizations, by solidly organizing the party committee and enhancing the functions and role of the party committee, must thoroughly carry through the teachings of the great leader and the guidelines of the party, firmly insuring the partywide guidance for revolution and construction.

The position and duty shouldered by primary level party secretaries in enhancing the role of primary level party organizations are heavy and important indeed.

Functionaries responsible for the primary level party organization, by more substantively launching the struggle to learn from unsung heroes and bringing about a revolutionary turnaround in their work and life, must admirably perform their heavy responsibility and duty before the party.

12153

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**WORKING CLASS VIEWPOINT AND REVOLUTIONARY INDOCTRINATION, CLASS INDOCTRINATION**

Pyongyang KULLOJA in Korean No 3, Mar 80 pp 33-37

[Article by Pak Ch'ung-pae]

[Text] Revolutionary indoctrination, class indoctrination, along with unitary ideology indoctrination is an important part of the content of ideological indoctrination which the party of the working class must ceaselessly conduct until it attains its revolutionary cause.

The great leader Comrade Kim Il-song taught as follows:

"Revolutionary indoctrination, class indoctrination, must be strengthened among party members and working people. We are at present living in an era of revolution and are waging a fierce class struggle against the enemies. Without strengthening revolutionary indoctrination, class indoctrination, among party members and working people, it is impossible to continue the revolution and defend the already won gains of the revolution." ("Kim Il-song Selected Works," Vol 7, p 270)

Whether or not revolutionary indoctrination, class indoctrination, is thoroughly conducted is one of the important questions related to whether or not the revolution is fought to the end.

The struggle to attain the revolutionary cause of the working class, the socialist and communist cause, is a struggle to defend the interests of the masses of working people including the working class, a struggle accompanied by an incisive class struggle against imperialism and the exploiting class. Therefore, the party of the working class throughout the period of building socialism and communism, must not slacken the work of indoctrinating working people in terms of revolution, in terms of class.

Revolutionary indoctrination, class indoctrination work, is a revolutionary task facing the party and state of the working class with increasing importance as the socialist system is established and socialist construction deepens and develops onto a higher level.

When the exploiting class is liquidated and the socialist system established, a bright road to enjoying a happy material and cultural life comes to be opened for the working people.

Of course, this will exert great influence on remolding the ideological consciousness of working people. But if revolutionary indoctrination, class indoctrination, is neglected just because the exploiting class was eliminated and life became affluent, the working people, drunk with their affluent, happy life, will forget the oppression and mistreatment they suffered in the past and will gradually grow lax and slothful and their class consciousness will be paralyzed. In which event it will be impossible to continue the revolution and thoroughly defend the gains of the revolution.

Only by strengthening revolutionary indoctrination, class indoctrination, is it possible to prepare all working people as resolute revolutionary fighters possessed of heightened class consciousness and to attain the socialist, communist cause to the end, consolidating the achievements already scored in the revolutionary struggle and construction tasks.

To establish the working class viewpoint, a revolutionary world outlook, occupies a very important place in strengthening revolutionary indoctrination, class indoctrination.

To make party members and working people hold the working class viewpoint, the stand and attitude to view, judge, and deal with everything from the standpoint of interests of the working class, interests of the revolution is a priority question, a central question in revolutionary indoctrination, class indoctrination.

To establish the working class viewpoint, the revolutionary world outlook, is an indispensable requirement first of all in bringing up party members and working people as resolute revolutionary fighters possessed of heightened class consciousness.

As the great leader Comrade Kim Il-song taught, revolutionary indoctrination, class indoctrination, is ideological indoctrination work aimed at heightening people's class consciousness. This work holds it as its basic mission to turn people, by heightening their class consciousness, into resolute revolutionaries infinitely hating class enemies and uncompromisingly fighting against them. In order to bring up party members and working people as revolutionary fighters possessed of heightened class consciousness to suit the demands of such intrinsic nature and mission of revolutionary indoctrination, it is imperative to energetically launch the work of establishing the working class viewpoint among them.

A class viewpoint is essentially the starting point for governing all the thinking and action of people. People's attitude and stand toward revolution come to be governed, depending on their class viewpoint.

In order to cover up the reactionary nature of the declining capitalist system, people who hold the viewpoint of the capitalist class resort to all kinds of means to beautify and justify it. Only he who holds the working class viewpoint can observe the revolutionary principle of infinitely hating the capitalist system and uncompromisingly fighting against it. The task of arming people with the class consciousness of the working class is unthinkable away from establishing the working class viewpoint among them.

Of course, people in the course of suffering class oppression and exploitation in the exploiting society could develop a feeling of hatred against the exploiters, oppressors, and struggle against them. But when such spontaneous feelings of hatred and resistance against the exploiters, oppressors, are not based on a thoroughly class oriented viewpoint, they cannot become firmly rooted. Only if people, aware of their class position, hold a firm working class viewpoint, can they have an ideological viewpoint, heightened class consciousness and revolutionary thought to fight revolution in the interest of their class and devote themselves to the revolutionary struggle.

This bespeaks that the working class viewpoint constitutes the basics of class consciousness and that away from the work of establishing the working class viewpoint it is impossible to turn people into resolute revolutionaries thoroughly armed with the working class thought.

To thoroughly establish the working class viewpoint, the revolutionary world outlook, is also a firm guarantee for energetically pushing ahead with our revolutionary struggle and construction tasks.

The great leader Comrade Kim Il-song taught as follows:

"... in order to win victory in revolution, it is imperative that people hold a correct revolutionary world outlook, and what is important here is that they hold the thought and viewpoint of responsibly carrying out their country's revolution and construction on a stand befitting the master." ("Answers to Questions Posed by Foreign Journalists," 1973 edition, p 205)

Revolutionary indoctrination, class indoctrination, is not the end in itself but is to energetically step up the revolutionary struggle and construction tasks by bringing up people as resolute revolutionaries who, holding the class viewpoint of the working class, devotedly struggle for the sake of the party and the revolution, however difficult the environment.



Our country's revolutionary practice calls for strengthening revolutionary indoctrination, class indoctrination, and awakening party members and working people more than at any time in terms of revolution, in terms of class.

Today our party and people are faced with the sacred yet difficult task to attain the cause for converting the whole society to the chuche ideology. If this difficult task is to be successfully carried out, it is imperative to thoroughly arm party members and working people with the working class viewpoint, the revolutionary world outlook.

The process of dyeing the whole society one color with the chuche ideology is a process of arming all members of society with the working class viewpoint, the revolutionary world outlook. Accordingly, the task of dyeing the whole society one color with the chuche ideology is closely linked to the task of arming party members and working people with the revolutionary world outlook of the working class and can be successfully carried out only if this task is ceaselessly strengthened.

Only by arming party members and working people with the working class viewpoint, the revolutionary world outlook, is it possible to turn them into revolutionaries, communists, possessed of firm mental preparedness and strong will to acquit themselves fully of their unswerving loyalty to the party and the revolution, to sacrifically struggle for the sake of the chuche revolutionary cause.

Only he who fights with total dedication for the sake of the party and the revolution, the fatherland and the people, holding the class consciousness of the working class and strong revolutionary will unswerving whatever the adversity, can eternally fight on the road of the sacred cause for realizing the far-reaching plan and intent of the great leader with firm faith in the victory of the chuche cause without the slightest vacillation.

The process of converting the whole society to the chuche ideology is a process of arming party members and working people with the revolutionary world outlook of the working class and at the same time, a process of an incisive ideological struggle, class struggle, against hostile ideological currents of all kinds.

Inasmuch as dyeing the whole society one color with the chuche ideology is a task to basically liquidate nonclass, counterrevolutionary ideas of all kinds, it is imperative, in the process, to ceaselessly launch the struggle to overcome outdated ideological currents. Therefore, only by strengthening ideological work to arm party members and working people with the working class viewpoint, the revolutionary world outlook, against the old ideological dregs still remaining in their consciousness, is it possible to successfully overcome all kinds of hostile ideological elements and energetically hasten the chuche revolutionary cause with wholesome ideological consciousness unwavering in the face of any hodgepodge idea.

The cause for converting the whole society to the chuche ideology is an awesome task that has to be continued for generations to come. Accordingly, this pressing call for further strengthening the task of establishing the revolutionary world outlook of the working class among party members and working people, especially among the younger generation.

If the task of establishing the working class viewpoint is neglected in the slightest, the working people, content with today's life, will come to not highly display revolutionary enthusiasm and initiative. Moreover, if members of the younger generation, who have experienced neither exploitation and oppression nor the trials of the arduous revolutionary struggle, are not thoroughly armed with the working class viewpoint, it is possible that from among them will surface such tendencies that they will merely want to live in comfort and will not highly display revolutionary enthusiasm to step up the revolutionary struggle and construction tasks, overcoming bottlenecks and barriers. In which event ultimately it will be impossible to firmly defend the already won gains of the revolution and keep victoriously attaining the glorious chuche cause.

To thoroughly arm party members and working people with the working class viewpoint, the revolutionary world outlook, is an important task to firmly defend the gains of the revolution which have been won with blood through an arduous struggle over a long period of time.

Today U.S. imperialism, the Japanese militarists, and the south Korean puppet gang, clinging to ever more cunning two-sided tactics as their situations become difficult, are viciously perpetrating machinations to destroy the revolutionary forces from within.

If the task of arming party members and working people with the working class viewpoint is not strengthened, it is possible that the working people's anti-imperialist struggle spirit and class consciousness will be paralyzed and contaminated with the decayed bourgeois way of life and western ways and that they will make a mess of the gains of the revolution. In order to protect and defend the gains of socialism against the machinations of U.S. imperialism and its lackeys, it is imperative to thoroughly prevent the infiltration of all kinds of unwholesome ideological currents, positively launching the task of establishing the working class viewpoint and to turn our revolutionary ranks into genuine chuche-oriented revolutionaries unwavering whatever the adversity.

To thoroughly arm party members and working people with the working class viewpoint, the revolutionary world outlook, thus arises as an important priority task in revolutionary indoctrination, class indoctrination.

Our party, always putting it out front as an important part of the content of party ideological indoctrination work to strengthen revolutionary indoctrination, class indoctrination, among party members

and working people, has steadfastly conducted this task. By doing so it was possible to firmly arm all party members and working people with the chuche ideology and ceaselessly enhance their class consciousness, revolutionary consciousness, and to move revolution and construction forward onto a new higher level.

As we consolidate the achievements already scored in revolutionary indoctrination, class indoctrination, we must continue to strengthen the task of arming party members and working people with the working class viewpoint to suit the demands of the new higher stage in the conversion of the whole society to the chuche ideology.

An important question arising in arming party members and working people with the working class viewpoint, the revolutionary world outlook, is strengthening chuche ideology indoctrination and making them firmly hold the chuche-oriented ideological viewpoint.

The great leader Comrade Kim Il-song taught as follows:

"Most important in establishing the revolutionary world outlook is thoroughly arming oneself with the chuche ideology of our party."  
("Kim Il-song Selected Works," Vol 7, p 122)

The immortal chuche ideology most thoroughly embodies the demands and interests of the masses of people and is a great revolutionary thought which gives people the revolutionary world outlook of the working class.

The great chuche ideology, by enunciating man's position and role in the world based on the philosophical doctrine that man is the master of everything and resolves everything, provides the most correct view of nature and society and a powerful weapon for discerning and remaking the world.

The chuche ideology, by enunciating anew the principle of revolution that the master of revolution and construction is the masses of people and that the strength of propelling revolution and construction also resides in the masses of people, enables the people to independently, creatively work out their destiny with a tight grip on it.

Therefore, only when chuche ideology indoctrination is strengthened and people are thoroughly armed with the chuche revolutionary world outlook, can they thoroughly maintain the class stand and revolutionary principle unwavering whatever the adversity, and resolutely fight on for the victory of the socialist, communist cause.

Further strengthening chuche ideology indoctrination among party members and working people, we must make them clearly understand the profound truth and intrinsic nature of the chuche ideology and turn the chuche ideology into their immutable faith. In this way we must make all

party members and working people struggle as a matter of principle against all kinds of unwholesome, counterrevolutionary ideological elements such as bourgeois ideas, opportunism, flunkeyism, and dogmatism, and stoutly fight on solely for the victory of the chuche cause without the slightest vacillation, whatever the adversity.

Steadfast ideological indoctrination and indoctrination through practical struggle are one of the important ways which makes it possible to successfully conduct the task of establishing the working class viewpoint, the revolutionary world outlook, among party members and working people.

The task of establishing the working class viewpoint, the revolutionary world outlook, absolutely is not something that can be done handily. This can be done and consolidated only through steadfast ideological indoctrination.

We must pay priority attention, with vivid facts and data, to making party members and working people clearly understand the reactionary nature and decayed state of the capitalist society.

From the outside the capitalist society may look good but in the inside, is a most reactionary society, a decayed and sick society. In the capitalist society, all the powers of the state and wealth of society are held in the hands of an extreme minority of the privileged class while the masses of working people have no right, no wealth. Again, in the capitalist society, falsehood and deception, fraud and swindle carry the day and money makes everything go. It is imperative to make precisely such intrinsic nature and decayed state of the capitalist society deeply understood.

In particular, it is important to make the corrupt realities of the south Korean society clearly known among party members and working people.

The south Korean society is the most reactionary and corrupt society in the world. Today south Korea has been transformed into a world of darkness where every democratic freedom and right are obliterated and terrorism and massacre prevail. In south Korea, a mere handful of reactionary bureaucrats, landlords, and comprador capitalists are living in luxury but the masses of people are ill clad and hungry and their plight is getting worse with each passing day. At present in south Korea, millions of the unemployed are roaming the streets in search of job and food, and many people, no longer able to put up with exploitation and oppression, poverty and hunger, are putting an end to their own lives, cursing the world. When all party members and working people are made to clearly understand such reactionary nature and decayed state of the south Korean society, they could infinitely hate U.S. imperialism and its lackeys and more dynamically launch into the struggle to reunify the fatherland, driving out U.S. imperialism.



Amid the practical struggle for revolution and construction the working class viewpoint, the revolutionary world outlook, ceaselessly gets perfected, and amid the struggle people get tempered and their will grows stronger.

By conducting ideological indoctrination work aimed at establishing a firm working class oriented world outlook among party members and working people in close combination with their practical activities, we must strive to make all parts of the content of ideological indoctrination work embodied in their revolutionary practice, instead of allowing it to end up merely being a knowledge.

Important in substantively conducting the work of establishing the working class viewpoint, the revolutionary world outlook, is also producing still more of revolutionary works of literature and arts and utilizing them.

The great leader Comrade Kim Il-sung taught as follows:

"... in establishing people's revolutionary world outlook, it may be said that literature and arts are no less important than general politicoideological indoctrination or education work." ("On Socialist Literature and Arts," p 519)

Revolutionary works of literature and arts perform a great role as indoctrinator in establishing the working class viewpoint, the revolutionary world outlook. Works of literature and arts which have sharply exposed the decayed state of the exploiting society and works of literature and arts which have admirably portrayed models of communist revolutionaries make people clearly understand the decayed state of the exploiting society, hate it, and feel the urge that they must fight revolution.

In the past period, many patriotic youths, starting with reading revolutionary works of literature and arts, embarked on the road to revolution and grew up as resolute revolutionaries. People, in the course of identifying themselves with the revolutionary and progressive thoughts in works of literature and arts and of coming in contact with the social phenomena of inequality, gradually come to get awakened and launch into the revolutionary struggle to overturn the old society.

We must produce a lot of revolutionary films and operas and also revolutionary novels which expose the vicious exploiting nature and exploiting acts of landlords and capitalists and through them, must awaken the masses in terms of class and revolutionarily indoctrinate them. Again, we must produce still more of revolutionary works of literature and arts for wide dissemination which show the indomitable struggle of the late anti-Japanese revolutionary fighters and the heroic struggle of our people during the democratic revolution period,



during the Fatherland Liberation War period, during the postwar rehabilitation and reconstruction period. In this way it is imperative to give firm faith to all party members and working people, especially members of the younger generation, that even though the journey of the revolutionary struggle is arduous, if they courageously fight, unafraid of barriers, they will win without fail.

To thoroughly establish the working class viewpoint among party members and working people is a firm ideological indoctrination guideline our party is invariably maintaining.

All party organizations and functionaries, by continuing to energetically launch ideological indoctrination work aimed at thoroughly arming party members and working people with the working class viewpoint, the revolutionary world outlook, must further step up revolution and construction. Thus they must score a greater success in the struggle to greet the Sixth Party Congress as a festival of the victor.

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**SENSE OF RESPONSIBILITY AND INITIATIVE IS AN IMPORTANT DEMAND OF THE  
ATTITUDE BEFITTING THE MASTER**

Pyongyang KULLOJA in Korean No 3, Mar 80 pp 38-42

[Article by Ko Chin-yong]

[Text] Today we are faced with the glorious task to greet the Sixth Party Congress with high political fervor and brilliant labor achievements.

Our party members and working people, who have vigorously launched into the struggle to greet the Sixth Party Congress as a festival of the victor, are displaying heightened revolutionary fervor and creative positivity, performing new miracles and innovations every day.

Reality calls upon our functionaries, commanding personnel of the revolution, to display a heightened sense of responsibility and initiative more than at any time in carrying through the policies of the party.

Whether or not the lines and policies of the party are successfully carried through depends in large measure on the struggle attitude, work attitude of the functionaries.

To highly display a sense of responsibility and initiative with an attitude befitting the master in carrying through the policies of the party is a lofty trait the functionaries must necessarily possess.

To say that the functionaries work with a sense of responsibility and initiative bespeaks that they launch work, deeply studying the teachings of the great leader and the embodiment, the lines and policies of the party and holding them as a compass and that they resolutely struggle to fulfill their assigned revolutionary duties to the end, devoting all their creative wisdom and energy with an attitude befitting the master of the revolution.

To highly display a sense of responsibility and initiative in carrying out revolutionary tasks is an important demand arising for the functionaries to acquit themselves fully of their attribute as commanding personnel of the revolution.

The great leader Comrade KimIl-song taught as follows:

"Today we are called upon to have functionaries of a new type who know to correctly guide work in a concrete manner, who strive to study and master their assigned work, who devote all their enthusiasm, acquitting themselves fully of their responsibility as genuine masters of their work." ("On the Question of Socialist Economic Management," Vol 1, p 122)

The functionaries are commanding personnel of the revolution who directly organize and guide the execution of the teachings of the great leader and the embodiment, the lines and policies of the party, and organize and mobilize the broad masses of people in revolution and construction.

The great leader has not only brought up our functionaries as commanding personnel of the revolution, believing them but has entrusted important outposts of socialist construction to them and assigned them the crucial duty to push ahead with revolution and construction, further consolidating and developing our country's socialist system. The position the functionaries hold is important indeed and theirs is truly a glorious and responsible task. Therefore, only if all functionaries have thorough mental preparedness and firm determination to admirably fulfill their full share of duty at the important revolutionary outposts to which the great leader has assigned them, can they highly display a sense of responsibility and initiative in their work.

The functionaries who are commanding personnel of the revolution are conscious revolutionary fighters struggling for the sake of the party and the revolution, for the sake of communism. Our functionaries who have voluntarily launched into the revolutionary struggle with high consciousness and awareness, not by anyone's order or coercion, are neither mere transmitters nor mechanical executors of the policies of the party. The functionaries must successfully execute the revolutionary tasks at hand to suit the specific situation of their units, effectively utilizing existing conditions and possibilities.

If the functionaries, instead of deeply studying their task, were to work by the method of merely passing the policies of the party down to the base level as and when they are laid down, they could neither score success in the fulfillment of revolutionary tasks nor display any initiative. The functionaries must make work to do, seek out work to do, not because they are told to but voluntarily, and must deeply study their work and creatively launch it. Only then can they successfully fulfill any revolutionary task, however difficult. Again, only if they solve pending questions responsibly with their own strength, can they substantively

carry through the policies of the party. If the functionaries passively move under pressure, merely doing what they are told to, lacking the trait of seeking out work to do, they cannot admirably fulfill their duty before the party and the revolution.

Only the functionary who creatively launches his work with a high sense of responsibility can admirably fulfill his revolutionary duties, ingeniously seeking out a correct methodology for solving all questions and energetically push ahead with revolution and construction, mobilizing and utilizing all potentials and possibilities.

It may be said that none but the functionary who thoroughly carries through the teachings of the great leader and his revolutionary duties assigned by the party, displaying a high sense of responsibility and initiative with an attitude befitting the master, is a genuine revolutionary faithful to the party and the revolution.

Creatively working, devoting all their wisdom and energy with a high sense of responsibility to carry out their revolutionary duties without fail, whatever the condition and environment, is where a true road to resolutely manning the glorious outposts assigned them by the great leader is, where a firm guarantee for acquitting themselves fully of their sacred mission and revolutionary attributes as commanding personnel of the revolution is.

For the functionaries to highly display their sense of responsibility and initiative in work is an important demand of revolution and construction which is ceaselessly deepening and developing.

The great leader Comrade Kim Il-song taught as follows:

"Society ceaselessly develops, and revolution and construction continues to advance. Consequently, we come to be faced with many new questions that we must solve." ("Kim Il-song Selected Works," Vol 5, 2d impression, pp 232-233)

The revolutionary struggle and construction tasks are an enormous, awesome, creative task to conquer nature and remake society, a difficult and complex task accompanied by numerous barriers and trials.

By the devoted struggle of the masses of people boundlessly faithful to the party and the revolution, revolution and construction advances extraordinarily fast and society ceaselessly develops.

As the revolution advances and society develops, new tasks arise every day, every hour to face us, and working environments and conditions, too, constantly undergo change and development. Again, the specific conditions of each unit, each branch are not identical with one another and there cannot be a common prescription that is applicable at any given place and time.

How well and in what depth the task of a given branch is conducted entirely depends on the work traits of the functionaries of the branch. No matter how valid the lines and policies of the party are, if the functionaries are unable to actively organize and launch work with a high sense of responsibility and initiative, they cannot correctly utilize existing favorable conditions nor can they admirably carry through the policies of the party on time.

Be it the task to indoctrinate and remold people or the tasks to remake and transform nature and society, develop the economy and step up revolution and construction, if they try to dovetail all tasks into extant formula or framework, they cannot score any success. Only if they work with initiative, thoroughly abiding by the policies of the party, can they create what is new and correctly carry through the lines and policies laid down by the party for their branch, their unit, and energetically push ahead with revolution and construction. Functionaries responsibly working displaying initiative in the revolutionary spirit of self-reliance as befits the master is precisely where the key to success in all work is.

To highly display a sense of responsibility and initiative in carrying out revolutionary tasks is a basic demand flowing from the great chuche ideology.

The immortal chuche ideology calls upon all working people to hold an attitude befitting the master in revolution and construction.

An attitude befitting the master of the revolution is an expression of independent and creative stand and attitude and is concretely manifested in carrying out assigned revolutionary tasks with a sense of responsibility and initiative.

The sense of responsibility is a manifestation of the independent stand to carry out all work to the end as the master; the sense of initiative is a manifestation of the creative stand to solve all questions to suit the specific conditions and state of affairs.

The sense of responsibility and initiative starts from an attitude befitting the master of the revolution and is based on thorough mental preparedness and firm determination to carry out revolution and construction with a high awareness of revolutionary duty and with one's own strength and wisdom. Away from the attitude befitting the master it is impossible to speak about the sense of responsibility and initiative.

Only if one has a sense of responsibility, can initiative emerge; only if one displays initiative, can one responsibly fulfill one's assigned revolutionary duty.



A high sense of responsibility becomes a factor in inspiring people to creative action and a precondition for it. Only if one has a high awareness of one's duty before the party and the revolution and a sense of responsibility to carry out one's assigned revolutionary task with one's own strength, can one display initiative to actively launch all tasks to suit the specific state of affairs and conditions.

Today our revolution and construction is deepening and developing onto a new higher level and we are faced with numerous new enormous revolutionary duties.

In order to successfully carry out the difficult and enormous revolutionary tasks facing us and to bring about a new turnaround in socialist construction, it is imperative to ceaselessly enhance the sense of responsibility and role of the guidance functionaries. The guidance functionaries, with an attitude befitting the master of the revolution, must responsibly organize and command all tasks, and with a high sense of responsibility and the revolutionary spirit of self-reliance, must lead the masses toward realization of the policies of the party.

To hold an attitude befitting the master and a high awareness of revolutionary duty is an important demand arising in displaying the sense of responsibility and initiative.

The great leader Comrade Kim Il-song taught as follows:

"When the masses of working people, with an awareness as masters of the revolution, vigorously launch into the struggle to work out their destiny, they can display their inexhaustible wisdom and creative power and move revolution and construction forward at an extraordinarily high rate of speed." ("Answers to Questions Posed by Foreign Journalists," Vol 2, p 138)

An attitude befitting the master of the revolution and an awareness of revolutionary duty are a precondition for highly displaying a sense of responsibility and initiative.

The sense of responsibility and initiative of functionaries is based on an unswerving faith and resolute will to fulfill to the end, devoting their all, the glorious revolutionary duties assigned them by the great leader.

Boundless faithfulness to the great leader and the party and sacrificial service spirit for the fatherland and the people, awareness of revolutionary duty befitting the master and the revolutionary spirit of self-reliance--all this is precisely the ideomental source which makes the functionaries display a high sense of responsibility and initiative in all work.

All functionaries, like the unsung heroes who have devotedly struggled for the sake of the party and the revolution, the fatherland and the people, must display a high sense of responsibility and initiative in work with an attitude befitting the master and must score breakthroughs with their own strength in the bottlenecks and barriers encountered, mobilizing all potentials and possibilities to the hilt in the revolutionary spirit of self-reliance.

In this way manufacturing what is nonexistent and supplementing what is in short supply, they must responsibly carry out the lines and policies of the party to the end.

To improve the politicotheoretical standards and technical job performance qualifications of the functionaries is an important demand arising in displaying a sense of responsibility and initiative.

The great leader Comrade Kim Il-song taught as follows:

"The cadres shall strive to steadfastly acquire knowledge of all areas such as the political, economic, cultural, and military areas and to verse themselves in the work assigned them." ("Kim Il-song Selected Works," Vol 5, 2d impression, p 513)

If the functionaries are to acquit themselves fully of their deserved role as commanding personnel who organize, mobilize, and lead the masses, they must possess abilities and qualifications higher than anyone else's. Only if their high political awareness is underlined with job performance qualifications, can they become faithful functionaries and qualify as able commanding personnel.

The cadres of our party not only must be thoroughly wholesome politico-ideologically but must have real abilities. If the functionaries know little, their heads being empty, and are deficient in real abilities, they cannot responsibly discharge their duties as commanding personnel of the revolution nor can they display initiative in work. Knowledge is strength, and with knowledge it is possible to look into the future and ably launch work.

Therefore, the functionaries must have a high policy-oriented eye, abundant knowledge and broad vision, and must be versed in their work.

There are neither born revolutionaries nor perfect revolutionaries. One can prepare oneself as an able revolutionary possessed of real abilities only through ceaseless self-training and steadfast study. Always bearing in mind that their abilities are not yet equal to the trust of the great leader and the party and that there is still a gap between their revolutionary duties and their standards, the functionaries must steadfastly strive to improve their politicoideological standards and work abilities, following the fiery disquisitional enthusiasm shown by the unsung heroes.

The sense of responsibility and initiative must be manifested in patiently pushing ahead with the assigned task until it is brought to a conclusion.

The great leader Comrade Kim Il-song taught as follows:

"... it is imperative to revolutionarily organize and conduct work. No matter what, the work, once begun, must be brought to a conclusion by stout struggle." ("Kim Il-song Selected Works," Vol 3, 2d impression, pp 370-371)

To resolutely push work, once begun, to a conclusion is one of the revolutionary traits which our functionaries must necessarily possess and is an important demand for responsibly carrying out the revolutionary task at hand.

Success in all tasks depends on whether or not the lines and policies of the party are carried through persistently to the end. The policies of the party must be carried through to the end. Only he who carries through the policies of the party to the end can become a revolutionary faithful to the party and the revolution, faithful to the working class and the people.

Instead of laying down this or that in work but organizing work to suit one's own strength and ability and accomplishing every part of it surefootedly is a substantive work attitude. Whatever work they may undertake, the functionaries must dispose of it step by step, with notable result, by the method of annihilation battle.

The phenomenon of merely laying down work or giving it up halfway unable to bring it to a conclusion is not the work trait of our functionaries.

When any task is presented, to fail to launch a positive struggle to carry out the assigned task, saying that this thing is lacking or that thing stands in the way, is not the attitude of fighting revolution nor is the work trait of a revolutionary. Only he who with a lofty revolutionary spirit and a heightened sense of loyalty resolutely struggles with total dedication for the sake of the party and the revolution, the fatherland and the people, can be said to be a genuine communist revolutionary.

The functionaries, whatever work they may be organizing and executing, must have a touch of thoroughness and incisiveness and the strong, steadfast struggle spirit of bringing work, once begun, to a conclusion, no matter what. Only if the functionaries establish correct execution measures, plan and formulate organizational guidance work, and ceaselessly deepen the work of regularly summing up the progress in the execution of the teachings of the great leader and the policies of the party, can they thoroughly carry through to the end the tasks at hand without giving up any one of them halfway.

The unsung heroes, with only one aim and burning enthusiasm to serve the party and the revolution in an even more big way by resolving the matters wished by the great leader and intended by the party, have set examples of the revolutionary struggle ethos of persistently fighting 10 years, 20 years until the matters are brought to a conclusion.

The functionaries, like the unsung heroes, devoting their all with only one mind for the sake of the party and the revolution, the fatherland and the people, must carry through with perseverance the lines and policies of the party.

To energetically launch the struggle against formalism and over caution-ism is one of the important demands for working with a high sense of responsibility and initiative.

Formalism is an expression of the old work attitude tending to only dress up the outside without deeply studying work and haphazardly conduct work, and over caution-ism is an expression of the wrong work attitude tending to try to just pass muster without substantively conducting work and avoid responsibility.

Formalism and over caution-ism practiced, it is impossible to substantively carry through the guidelines of the party. No matter what good policies of the party are laid down and no matter how correctly the measures and ways for their realization are established, if the functionaries charged with the execution and realization are to work irresponsibly, it will be impossible to successfully carry through the policies of the party.

For our functionaries, there could not be attitudes irresponsible and unbecoming the master such as formalism and over caution-ism.

Energetically launching ideological struggle, never tolerating the slightest expression of formalism and over caution-ism, we must unconditionally and thoroughly carry through the lines and policies of the party.

Experience shows that only where there is the sense of responsibility and initiative is it possible to organize and deploy work with an innovative eye boldly in a big way and revolutionarily launch it.

A high sense of responsibility and initiative in carrying out revolutionary tasks--this is the work attitude and struggle attitude our functionaries must necessarily possess and is a firm guarantee for the successful realization of revolution and construction.

By highly displaying the sense of responsibility and initiative in carrying through the policies of the party with an attitude befitting the master of the revolution, we shall complete, ahead of schedule

prior to the sixth congress of our party, the militant tasks laid down by the great leader Comrade Kim Il-song in his New Year's Message for this year.

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**PROPER OBSERVANCE OF THE SOCIALIST LAW AND ORDER IS THE SACRED DUTY OF  
WORKING PEOPLE**

Pyongyang KULLOJA in Korean No 3, Mar 80 pp 43-48

[Article by Yim Kwang-son]

[Text] The Socialist Constitution provided by the great leader Comrade Kim Il-song and other state laws and regulations are important means which make it possible to ceaselessly consolidate and develop our country's socialist system and correctly move the socialist society which rests on collectivism.

Today when revolution and construction is deepening and developing onto a new higher level, our party calls for more thorough observance of the Socialist Constitution and other state laws and regulations, thoroughly establishing a law-abiding attitude societywide.

The great leader Comrade Kim Il-song taught as follows:

"We must energetically launch the struggle to make all party members and working people respect and protect the law and thoroughly observe the law."  
("Kim Il-song Selected Works," Vol 7, p 181)

The Socialist Constitution provided by the great leader and all the other state laws and regulations are the most people-minded and revolutionary codes. In them are concretized and synthesized in terms of law the lines and policies of our party embodying the great leader's revolutionary thought, the chuche ideology. Again, in them are comprehensively reflected the aims and demands of our working people who are the master of the state and social life and are intensively codified their standards of life and their rules for action.

Away from the precise execution of the law it is impossible to speak about the thorough realization of the teachings of the great leader and the guidelines of the party nor is success in revolution and construction thinkable.

When all working people consciously observe the laws and regulations of the state, it is possible to thoroughly establish a revolutionary discipline and order in state and social life and solidly defend and ceaselessly consolidate and develop our country's socialist system and gains of the revolution, and victoriously move our revolution forward in accordance with the great leader's thought and intent.

To make all members of society work and live in conformance with the revolutionary laws and regulations is first of all an important guarantee for energetically stepping up the ideological revolution.

To carry out the ideological revolution is the demand of the law of socialist, communist construction and is one of the most important revolutionary tasks facing the party of the working class after the establishment of the socialist system. Without waging the ideological revolution it is impossible to win the complete victory of socialism and built communism.

The task to energetically launch the ideological revolution and remold people's ideological consciousness can be successfully realized when revolutionary law-abiding life is strengthened along with ideological indoctrination work.

The socialist law and order, by standardizing the basic direction, demands, and concrete ways of carrying through the revolutionary thought of the great leader and the embodiment, the policies of the party, teaches all working people precisely how to thoroughly execute them, how to do what in order to carry them through, and how to struggle against phenomena running counter to the policies of the party. The socialist law and order in and by itself not only performs the function of discernment indoctrination but more important, enables working people to experience and understand even better the intrinsic nature, validity and vitality of the policies of the party through their law-abiding life of observing the laws and regulations and acting in accordance with their demands, and to more thoroughly arm themselves with the chuche revolutionary world outlook.

The working people, also in the course of their law-abiding life by embodying in real life the basic demands of the communist standards of morality reflected in the socialist law and order, come to firmly establish the collectivist spirit and communist way of life of holding dearer the interests of organization and collective and helping each other and leading each other on.

To strengthen the socialist law-abiding life makes it possible, especially through the regulative and punitive functions of the law and order to prevent the resurrection of the old ideological dregs still remaining in the heads of the working people and to energetically expedite the establishment of the socialist way of life.

In the socialist society, the old ideas and old customs of life still remaining in people's heads have taken deep roots over thousands of years and as such, cannot be successfully uprooted by ideological indoctrination work alone. Here, of necessity, has to be legal control underlining the task. The old customs of life are very persistent stuff which resurrects where legal control is weak, and order and discipline lacking. Such old ideas and old customs of life which distrust the order and discipline of the socialist society and gnaw at the interests of society, can be successfully overcome only by strengthening the regulative and punitive functions of law and order along with steadfast ideological indoctrination.

To strengthen the socialist law-abiding life among working people, by establishing a revolutionary law-abiding attitude and law and order societywide, makes it possible to prevent the old ideas and old ways of life from finding a foothold or a gap to sprout afresh and to eliminate all kinds of elements capable of producing phenomena of violation of law.

Thus, to strengthen the socialist law-abiding life makes it possible to eliminate the old ideas and ways of life still remaining in the heads of working people and bring them up as fervent communists, as energetic beings changing nature and society.

To establish the revolutionary law-abiding attitude of working and living in accordance with the state laws and regulations also constitutes an important guarantee for expediting socialist economic construction aimed at insuring an independent and creative life for the masses of working people.

The great leader Comrade Kim Il-song taught as follows:

"Unless order and system are firmly established, it is impossible either to conduct production on a regular basis or to successfully carry out plan." ("Selected Writings of Kim Il-song," Vol 4, 1960 edition, p 147)

Socialist economic construction is one of the most important revolutionary tasks facing the party and state of the working class, and the independent and creative life of the masses of working people can be successfully insured only if socialist economic construction is energetically pushed.

The socialist laws play an important role in the task to expedite socialist economic construction.

The laws and regulations concretizing the lines and policies of the party in terms of law enunciate the precise rules for action which all branches, all units of the people's economy must observe. The socialist laws and regulations govern not only the branches of the people's economy in general but also production and consumption, distribution and circulation between state economic organs, between enterprises, and standardize the principles

and duties ranging from the order of economic management and operation of individual enterprises to the method of handling resources including raw materials, which each and every one of the functionaries and producer masses must observe. The state laws and regulations, based on the laws of the socialist economy and the policy-oriented demands of the party, also set the quotas for economic organs and enterprises and obligatory requirements for meticulously running national housekeeping, and serve as the state's organizational and control means of insuring the correct operation of management activities of economic organs and enterprises. Now, such role of our laws and regulations absolutely cannot be realized spontaneously, but only on condition that disciplines and order of the state such as the planning discipline and labor discipline are firmly insured, can it be successfully realized.

It is only those economic organs and enterprises where tight discipline and order are regularly established in their economic activities that always score admirable success in work.

The socialist and revolutionary law-abiding life precisely makes it possible for the functionaries and working people to launch all production activities and management activities under regular discipline and order with a correct stand and attitude toward the law, and enables working people to bring about a revolutionary upsurge on all fronts of economic econstruction with a heightened sense of legal duty in carrying out the economic plan.

Today, our country's revolution and construction is ceaselessly deepening and developing onto a new higher level; national housekeeping too is growing very big; and economic management work is also growing more complex every day. Under such conditions, only if all functionaries and working people thoroughly observe the enacted laws and regulations and rules for action and move as one in accordance therewith, is it possible to successfully manage and operate the socialist economy. If we properly observe the laws and regulations in all areas such as economic management work, labor life, and property management, we can develop the people's economy at a much higher rate of speed, maximally displaying the currently existing economic might to the full potential, and will be quite capable of fulfilling the enormous task of the second Seven-Year Plan ahead of schedule as well.

To strengthen the law-abiding life thus constitutes an indispensable requirement in expediting socialist economic construction.

To establish a law-abiding attitude societywide is also of great import in thoroughly overcoming bureaucratism among the functionaries of state and economic organs.

The great leader Comrade Kim Il-song taught as follows:



"In order to do away with bureaucratism, it is imperative to strengthen socialist legal life among the guidance functionaries of state and economic organs." ("Kim Il-song Selected Works," Vol. 7, p. 496)

The guidance functionaries of state and economic organs are commanding personnel responsible for important branches and units of revolution and construction and have the responsibility of directly organizing and conducting law-abiding life among working people. From this, it is possible that phenomena such as playing at bureaucratism and infringing on the interests of the people in violation of law and order by abusing authority will surface from among certain functionaries who lack a revolutionary world outlook. Therefore, one of the important ways to establish a people-minded, revolutionary work attitude among functionaries is strengthening law-abiding life among them.

The socialist law-abiding life aimed at respecting the socialist laws and strictly observing and executing them makes the guidance functionaries of state and economic organs take action within the confines of the authority vested in them by law and of the rules for action, and makes it possible to take timely action to spot and overcome all kinds of wrong phenomena and deficiencies such as malfeasance. And it also makes a revolutionary system and order established in work and enhances the trust of the masses of people in the functionaries.

Thus, strengthening the law-abiding life among the functionaries of state and economic organs is an important leverage in making them overcome bureaucratic phenomena in work and life and serve as genuine faithful servants of the people.

Strengthening the socialist law-abiding life also makes it possible to reliably protect and defend the socialist system and gains of the revolution against all kinds of encroachment by class enemies.

The revolutionary struggle and construction tasks in the socialist society are conducted amid a fierce struggle against internal and external class enemies.

The class enemies are lying in wait for a gap in system and order. Therefore, establishing a revolutionary system and order is an important guarantee for preventing the wriggings of class enemies and stepping up the revolutionary struggle and construction tasks.

A revolutionary system and order can be thoroughly established and maintained when all working people strengthen their socialist law-abiding life.

When all branches, all units thoroughly establish a revolutionary system and order, strengthening the socialist law-abiding life, it is possible



to take timely action to crush all kinds of machinations by the enemy and reliably defend our socialist system and gains of revolution.

Thus, for all functionaries and working people to establish the revolutionary attitude of consciously observing the state laws and regulations and of working and living thoroughly abiding by them is of great import in further consolidating and developing our country's socialist system and energetically hastening the chuche revolutionary cause.

To consciously observe the state laws and regulations is a sacred duty and important task of the working people.

The great leader Comrade Kim Il-song taught as follows:

"... be it the people who work in state organs, people who work in factories, enterprises, and cooperative farms, or people who study at school, it is imperative to make all of them work and live in accordance with the enacted standards and rules." ("Kim Il-song Selected Works," Vol 6, p 426)

In order to work and live in accordance with the state laws and regulations, it is important above all that all functionaries and working people have a proper perception and viewpoint of the law.

The law-abiding spirit to faithfully observe the law and order of the state flows from a correct perception and viewpoint of the law. Without a correct perception and viewpoint of the law, there cannot emerge an awareness to voluntarily observe the law and order.

All functionaries and working people must precisely understand that our laws are the will of our people and no one has the right to violate them, that it is necessarily the way and duty of the citizenry to hold the laws inviolate and consciously execute them.

The functionaries and working people also must deeply study and master the laws and regulations. Without understanding the laws they cannot tell what kind of act constitutes a violation of the law and cannot faithfully conduct their law-abiding life. Therefore, all functionaries and working people must deeply study the Socialist Constitution and other state laws and regulations and thoroughly familiarize themselves with them.

Another important thing in observing the socialist laws is that the functionaries and working people thoroughly carry through the demands of the laws and regulations in all areas of socialist construction.

One of the important objectives of observing the socialist laws is in energetically pushing ahead with socialist construction. Therefore,

our law-abiding life must positively serve through and through in stepping up socialist construction.

Today we are faced with the task to occupy all the heights of the second Seven-Year Plan ahead of schedule but more immediately, the rewarding revolutionary task to fulfill this year's plan before the Sixth Party Congress. In order to brilliantly realize this heavy task, it is imperative to thoroughly observe the enacted order and system in economic management and production activity.

All branches, all units of the people's economy must strive to consciously observe the state laws and regulations in economic management work and to thoroughly normalize, standardize enterprise management work.

In particular, our functionaries and working people must establish a strong planning discipline to execute the people's economic plan without deflection, with a correct viewpoint and attitude toward it.

The people's economic plan is an order of the party, a law of the state. No one has the right to change the production plan or deviate from it, and all economic organs, enterprises, individual functionaries and working people have the legal obligation to fulfill it without deflection by the day, by the ten-day period, by the month, by the quarter. All functionaries and working people must thoroughly fulfill the people's economic plan with a heightened awareness of legal obligation.

At the same time, they must work and live in accordance with the demands of the Socialist Labor Law and labor discipline and regulations. And they must meticulously, steadfastly and diligently handle the properties of the country and the people in accordance with the enacted regulations and must correctly establish a property management order so as to prevent the slightest loss of them.

Important in making the functionaries and working people work and live in accordance with the state laws and regulations is ceaselessly improving and updating the laws and regulations to suit the developing realities.

As the great leader taught, the foundation of the socialist law-abiding life is the laws and regulations. The direction and character of the law-abiding life is determined by the laws and regulations; consequently, improving and updating the laws and regulations as socialist and revolutionary ones is an important demand for strengthening the law-abiding life.

If all functionaries and working people are to be made to consciously and properly conduct their socialist law-abiding life, it is imperative to substantively launch the work to improve and update the laws and regulations based on the teachings of the great leader and the guidelines of the party and the basic law of the state, the Socialist Constitution.

The laws and regulations are not unalterably fixed. They also must be ceaselessly improved and updated as revolution and construction deepens and develops onto a new higher level. All branches and all units, taking timely action to remove those standards and regulations that are no longer compatible with the developing realities, must write new standards and regulations to suit the realities and must systematize and standardize work and life.

For the guidance functionaries to become a model for the masses in observing the state laws and regulations is an important demand for thoroughly establishing a law-abiding attitude societywide.

The great leader Comrade Kim Il-song taught as follows:

"The guidance functionaries of state and economic organs must conduct all tasks in accordance with the demands of the laws and regulations and must set examples for the masses in observing the law and order of the state and socialist standards of life." ("Kim Il-song Selected Works," Vol 7, p 497)

The guidance functionaries are not only members of the citizenry under obligation to faithfully observe the laws and regulations of the state but have the weighty duty to organize and conduct law-abiding life in the branch and outpost assigned them. Consequently, for the guidance functionaries to become a model in law-abiding life is their innate trait which exerts great influence in making the masses precisely observe the laws and regulations.

Under conditions that the fervor of the masses is high in law-abiding life and that the law-abiding life system and general conditions are completely provided, whether or not law-abiding life is properly conducted in the relevant branch, at the relevant unit depends entirely on how the guidance functionaries lead the masses in law-abiding life in the forefront.

Before the law there are no high people, no low people, and be it the guidance functionaries or the general masses, they all have exactly the same duty. The guidance functionaries, giving up the wrong stand of simply making demands of others to observe the law and deeply understanding the importance of the position they occupy in observing the laws of the state, must observe the laws of the state in an exemplary manner more than anyone else.

The functionaries also must strengthen indoctrination work aimed at enhancing law-abiding consciousness among working people.

What governs all actions of people is their ideological consciousness. Inasmuch as law-abiding life is action which all members of society, thoroughly grasping the demands of the laws and regulations, purposefully

take, the heightened ideological consciousness and law-abiding spirit of the working people plays the decisive role in making them respect the laws and faithfully observe and execute them.

Therefore, all guidance functionaries, by going in among the masses and explaining and propagandizing the laws and rules for action on a daily routine basis, must heighten their law-abiding consciousness.

To strengthen legal control along with ideological indoctrination work is one of the important ways to establish a law-abiding attitude societywide.

The great leader Comrade Kim Il-song taught as follows:

"Experience shows that the task of indoctrinating people the communist way cannot be done by ideological indoctrination alone but can be successful only if the task is correctly combined with legal control based on socialist laws and regulations." ("Kim Il-song Selected Works," Vol 6, p 429)

The task to strengthen the socialist law-abiding life is an enormous and complex one to tightly establish law and order on a societywide basis. This can be successfully insured only when it is underlined by the legal control of state organs of authority along with steadfast ideological indoctrination.

Correctly combining ideological indoctrination work and legal control is linking the political work method and the method of state authority in insuring the precise observance and execution of the socialist laws and as such, is an important guarantee for fostering the law-abiding spirit among working people and making them consciously observe the laws.

Legal control not only makes it possible to thoroughly establish law and order through struggle against phenomena of violation of law and prevent phenomena of violation from surfacing but also to make immediate unearthing and exposure even in the event of negative elements surfacing and establish thorough measures to prevent recurrence of such phenomena.

In order to enhance the legal control functions of state organs and establish a revolutionary law-abiding attitude societywide, it is important to enhance the role of the socialist legal life guidance committee.

An important duty of the socialist legal life guidance committee is exercising legal control over the functionaries and working people to thoroughly observe the law and order of the state and is establishing a revolutionary law-abiding attitude societywide. Therefore, the socialist legal life guidance committee must strengthen control work, along with law-abiding indoctrination work, to make all functionaries and working people thoroughly observe the laws.

In the socialist society, all laws and regulations, because they reflect the will and demands of the working people, come to be consciously observed by them. But in the socialist society, which is a transitional society, on account of the influence of old ideological dregs still remaining in people's heads, it is possible that this or that phenomenon of violation of law will surface. Therefore, the legal life guidance committee must exercise strict control so that there may be no violation of law and no infringement on the interests of the people among functionaries and working people and in the event of anyone violating the law, must mete out stern legal punishment, whoever and whatever the violator. In this way it must see to it that a revolutionary law-abiding attitude is thoroughly established societywide.

All guidance functionaries and working people, by responsibly observing and executing the laws and regulations with the heightened awareness that strengthening the socialist law-abiding life is the sacred duty of they who are the master of the law and who are in direct charge of executing the law, shall further consolidate and develop our socialist system and more energetically push ahead with the cause for converting the whole society to the chuche ideology.

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TECHNICAL REVOLUTION IS AN IMPORTANT REVOLUTIONARY TASK TO INSURE AN  
INDEPENDENT AND CREATIVE LIFE FOR WORKING PEOPLE

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[Article by Kim Chae-un]

[Text] At present the entire working people of the whole country, loyally upholding the programmatic task laid down by the great leader Comrade Kim Il-song in his New Year's Message, are energetically launching the struggle, like the unsung heroes, to positively push ahead with the technical revolution.

With all working people stoutly fighting on with resolute mental preparedness to genuinely serve the party and the revolution, like the unsung heroes, with practical work results at their revolutionary outposts, new miracles and innovations are ceaselessly happening in various areas of socialist construction, and a great advance is being made in the prosecution of the technical revolution.

To hold aloft the torch of the technical revolution is an important task to fulfill this year's people's economic plan ahead of schedule, bringing about one great upsurge in socialist construction and to make an epochal advance in socialist economic construction.

By more energetically pushing ahead with the technical revolution based on the achievements already scored in technical development, we shall bring about one great turnaround in the development of national science and technology and brilliantly adorn, with fresh scientific and technological achievements, this year, a meaningful year in which the sixth congress of our glorious party is scheduled to be convened.

The technical revolution is an important revolutionary task which the party and state of the working class must always tightly grasp in insuring an independent and creative life for the masses of working people who have become the master of the country and society.

The great leader Comrade Kim Il-song taught as follows:

"The essential nature of technical revolution is eliminating the intrinsic distinctions of labor and liberating working people from backbreaking labor. The technical revolution is not a simple technical job performance task to produce a lot of material wealth, developing technology and productive forces, but is an important political task to liberate even from the constraints of nature the working people who have already been liberated from exploitation and oppression and to insure complete equality and independent, creative life for them." ("Kim Il-song Selected Works," Vol 7, p 271)

To enjoy an independent and creative life to their hearts' content, liberated from all constraints of nature and society, is the centuries-old aspiration of the masses of working people. That under the leadership of the party, the working class and the communists struggle to remake the old society and build socialism, communism, has it, in the final analysis, as its important objective to provide an independent and creative life for the masses of working people, the master of everything.

In the socialist society, the masses of working people, by grasping the powers of the state and the means of production in their hands, become the genuine master of the country and society. Along with the establishment of the socialist system, the masses of working people come to be liberated from all manner of exploitation and oppression and their sociopolitically independent stand and attitude realized. This represents a revolutionary turnaround in the struggle of the masses of working people for an independent and creative life. But in the socialist society, the ideological, technical, and cultural backwardness inherited from the old society will still be remaining.

As long as the old ideas, technoeconomic and cultural backwardness inherited from the exploiting society remain, it cannot be said that the masses of working people are completely enjoying an independent and creative life.

To say that the old ideological dregs still remain in the heads of the working people bespeaks that not yet completely liberated from the constraints of old ideas, they have yet to sufficiently develop their ideomental features as the master of the country and society.

To say that the economic technical backwardness still remains means that the working people are not yet completely liberated from the constraints of nature and that they do not comprehensively have the material conditions capable of making them enjoy to their hearts' content an economic life commensurate with their position as the master of the state and society.

At the same time, to say that the cultural backwardness inherited from the old society is not yet completely eliminated bespeaks that the

working people still do not have the conditions capable of making them fully enjoy a cultural life commensurate with their position as the master of society.

If the masses of working people who have become the master of the state and society through the establishment of the socialist system, are to enjoy an independent and creative life to their hearts' content, it is imperative to thoroughly remold their thought the communist way and build advanced socialist, communist culture, and at the same time, to solidly provide an economic guarantee capable of firmly insuring materially their position as the master of the state and society.

Such economic guarantee can be provided only by establishing a self-supporting and integrated economic system complete with a many-sided economic structure equipped with the latest modern technological provisions and possessed of its own raw materials base.

A solid economic foundation capable of insuring an independent and creative life for the working people can be successfully laid through the technical revolution. Only by waging the technical revolution is it possible to remove the old technology from all branches of the people's economy, lay a powerful material technical foundation equipped with the latest modern technological provisions, a sound economic foundation, and to firmly provide a solid guarantee capable of insuring an independent and creative life for the working people and satisfactorily filling the material needs of the working class.

To energetically push ahead with the technical revolution represents above all a firm guarantee for providing independent and creative labor life for the working people.

The great leader Comrade Kim Il-song taught as follows:

"Only when the technical revolution is carried out is it possible to build a socialist independent national economy, free the working people from hard labour and provide them with an independent and creative working life." (Booklet "Let Us Step Up Socialist Construction Under the Banner of Chuche Thought," p 12)

Labor life occupies an important place in people's social life. To insure an independent and creative labor life for the working people is of great import in completely realizing their independent stand and attitude.

Although by the establishment of the socialist system the working people have been completely liberated from all manner of exploitation and oppression and the constraints of old production relations, the technical backwardness inherited from the old society cannot be eliminated at once.

The labor the working people conduct in the socialist society is not the kind of labor conducted in the exploiting society which is forced labor under coercion by the exploiters but is conscious labor the working people voluntarily conduct as the master of the country and society, a glorious and rewarding thing for the sake of the fatherland and the people, for the sake of their own happiness.

In the socialist society, intrinsic distinctions between various kinds of labor exist and backbreaking labor still remains. The distinctions between heavy labor and light labor, the distinctions between industrial labor and agricultural labor, and harmful labor and heat-affected labor will be remaining for a specific period of time while socialist construction is under way, and the distinctions between mental labor and physical labor will be remaining until a high level in communism is attained.

To say that intrinsic distinctions exist in working conditions and that backbreaking labor still remains bespeaks that the working people are not yet completely liberated from the constraints of nature and that the working people, who all occupy exactly the same position socially as the master, are working under working conditions where technical standards are different from one another. This means that the working people are not yet leading a completely independent labor life.

Why intrinsic distinctions exist in terms of working conditions is related to the fact that every place where the working people work is not yet completely equipped all together with powerful means of technology and consequently that there are distinctions of technological provisions between branches of the people's economy, between production units. Such distinctions can be eliminated only by energetically pushing ahead with the technical revolution.

By making all branches, all units of the people's economy equipped with energetic technological provisions capable of completely freeing the working people from the constraints of nature, the technical revolution makes it possible to realize complete quality for working people in working conditions. In this way it makes it possible for all working people, all together liberated from the constraints of nature, to enjoy an independent labor life to their hearts' content.

The technical revolution also makes it possible to further enhance the creative stand and attitude of the working people in labor life.

The technical revolution, by ceaselessly improving and perfecting the means of technology, systematically enhances the strength which people can utilize in the struggle vis-a-vis nature. The strength which people utilize in the struggle to conquer nature includes not only the physical and mental strength of the producers themselves but also the material strength existing in the form of the means of labor, the means of

technology. How much strength people can display in the struggle vis-a-vis nature mainly depends on how much of the physical and mental strength of the producers themselves is combined with the strength of the high-efficiency means of technology.

The higher the level of technological provisions of labor becomes by equipping the production processes of all branches of the people economy with the latest technological provisions, the greater the people's strength to conquer nature grows and the more positively it becomes possible to remake nature to suit the demands of people, the master of production, and the faster to increase production.

The process of energetically pushing ahead with the technical revolution, because it improves the working people's knowledge of science and technology and technical skill standards and further enhances experiences in production, performs great functions in ceaselessly enhancing the creative power of the producer masses.

The process of carrying out the technical revolution is a process of ceaselessly innovating the means of technology with positive introduction of the latest advances in science and technology to production and of constantly improving and upgrading the technical processes of production. In the process, the working people acquire new knowledge of science and technology, improve their technical skill standards, and systematically compile production experiences.

This works to systematically enhance the creative power the working people possess as the master of production.

To energetically push ahead with the technical revolution also makes it possible to satisfactorily fill the material needs of society and the people, ceaselessly developing the productive forces and solidly laying the material and technical foundations of socialism, communism.

The great leader Comrade Kim Il-song taught as follows:

"The technical revolution is a solemn revolutionary task to promote the people's material well-being steadily and to free the working people from arduous labour through developing the productive forces."  
(Ibid., p 12)

The communist society, the supreme ideal of mankind, is the most developed, civilized society where the masses of working people will be enjoying an independent and creative life to their hearts' content. In order to build such developed society, it is imperative to highly develop the productive forces to a level capable of realizing distribution according to needs in the economic sphere. To this end, it is imperative to build a powerful heavy industry base, develop the people's economy in many-sided ways, and thoroughly equip all branches of all production units with modern technological provisions.



Of course, socialist industrialization completed and comprehensive technical improvement of the people's economy realized, the technical backwardness inherited from the old society will be markedly eliminated, all branches of the people's economy will come to be basically rest on modern technical foundations, and the material and technical foundations of socialism to be solidly laid. But this still cannot be the material and technical foundations commensurate with the completely victorious socialist society and communist society.

The material and technical foundations of communism come to be laid through the process of ceaselessly strengthening and developing the material and technical foundations of socialism.

In order to lay such powerful material and technical foundations, it is imperative to step up the three major tasks of technical revolution and the chuche-ization, modernization, and scientization of the people's economy while comprehensively promoting the might of modern industry already created.

The three major tasks of technical revolution are tasks of technical revolution in new higher form arising after the realization of, and based on, socialist industrialization and comprehensive technical improvement, and the chuche-ization, modernization, and scientization of the people's economy are a strategic task to occupy the material fortress of communism on a high level of economic development where the building of a completely victorious socialist society is on the agenda.

Today when a decisive advance has been made in the prosecution of technical revolution, only if we realize the chuche-ization, modernization, and scientization of the people's economy while continuing to energetically push ahead with the three major tasks of technical revolution, can we insure an independent and creative life, an affluent, civilized material and cultural life for the working people, liberating them from the constraints of nature, and develop the productive forces extraordinarily fast, seeking out a greater potential. What is more, by comprehensively automating production and realizing electrification of the country and chemicalization of the people's economy on a high level, we can go on to eliminate the distinctions between mental labor and physical labor as well.

Energetically pushing ahead with the technical revolution also performs great functions in remolding people's ideological consciousness and enhancing their creative enthusiasm.

Old technology is connected with people's old ideas, old mores of life, and leaving them alone, it will be impossible not only to successfully remake nature but to make working people cast off old ideological drags such as conservatism, passivity, and technological mysticism. This means that old technology and production methods are a great obstacle standing in the way of remolding the ideological consciousness of working people.

Of course, in the socialist society, with an advanced socioeconomic system established, the root cause for a resurgence of old ideological consciousness completely disappears. But the old ideological dregs inherited from the exploiting society will be remaining for a long time and consequently, in order to remold the ideological consciousness of working people the communist way, it is imperative to launch a steadfast struggle.

Remolding of the ideological consciousness of working people gets further expedited by being underpinned with technical improvement along with ideological indoctrination, ideological struggle. Technical improvement and innovation perform great functions in eliminating old ideological dregs from among working people and bringing them up as positive builders of socialism boldly conquering nature. Moreover, modern mechanical labor makes it possible to remold working people into disciplined social beings and promote among them the collectivist spirit and a correct attitude toward labor.

The great leader Comrade Kim Il-song, early on with his keen insight into the immense significance and importance of prosecution of the technical revolution in socialist, communist construction, laid down a unique technical revolution theory and guidelines based on the immortal chuche ideology and has led our people sagaciously toward the realization.

The great leader, graphically enunciating the stages of technical revolution and the central task to be carried out in each stage so as to make it possible to energetically push ahead with production and construction, rapidly developing national science and technology, has energetically organized and mobilized the masses of people in the struggle for the realization.

The great leader has always provided his sagacious leadership so that we may firmly establish chuche in developing science and technology, thoroughly consolidate the national economic foundations with our strength on the principle of self-reliance, and solidly equip various branches of the people's economy with modern technological provisions.

The great leader has energetically led the effort to bring up a large number of national technical cadres capable of energetically pushing ahead with the technical revolution, to improve the technical skill standards of working people and make one and all boldly and positively push ahead with the technical revolution, smashing conservatism, passivity, and technological mysticism.

Under the sagacious leadership of the great leader in our country, with the technical revolution energetically pushed, the difficult and complex task of socialist industrialization was brilliantly accomplished in the short span of no more than 14 years, the overall technological provision standard of the people's economy was improved epochally, and production came to ceaselessly grow on foundations of modern science and

technology. The distinctions of working conditions for the working people also came to be markedly narrowed, and one and all came to enjoy a delightful, rewarding labor life.

Thus our country, which was once left way behind technological civilization, has been transformed into a socialist power possessed of a self-supporting national economy thoroughly equipped with modern technological provisions, and our people, forever casting off their plight subjected to all manner of humiliation and contempt only because of having a backward economy, are now adding luster to their glory and dignity as an energetic, developed nation.

This is one of the greatest achievements our people have scored in socialist construction under the sagacious leadership of the great leader, and represents a priceless resource for the growth and prosperity of the nation and for the happiness of posterity.

On our road ahead for socialist, communist construction there is still much work to do.

More immediately, we must provide a more affluent, civilized life for the working people, fulfilling the second Seven-Year Plan ahead of schedule by energetically stepping up the chuche-ization, modernization, and scientization of the people's economy.

Energetically pushing ahead with the technical revolution is a pressing task facing us in the present period to fulfill the second Seven-Year Plan ahead of schedule and is an important way of successfully carrying out this year's people's economic plan.

The great leader Comrade Kim Il-song taught as follows:

"This year's central task of socialist economic construction is for all branches to register an epochal advance in socialist economic construction, normalizing production and energetically launching the technical revolution." ("New Year's Message," 1 January 1989, p 7)

Today, to dynamically move forward with the torch of technical revolution held high is a firm guarantee for bringing about a ceaseless upsurge in socialist economic construction and for successfully fulfilling the second Seven-Year Plan.

Without energetically launching the technical revolution, it is impossible to occupy any one of the targets of the new long term plan. The task to positively tap and utilize the national natural resources and further augment the branch structures of production; the task to further improve the modernization standard of the people's economy, turning mechanical equipment into precision machinery of large size with high speed instrumentation and mechanizing and automating production; the task to

place the technical production processes, production methods, and management activities of all branches on still newer scientific foundations--none of these tasks are thinkable away from a rapid development of science and technology. Therefore, for us, it arises as an important question to more dynamically generate a cyclone of technical revolution in all branches of the people's economy.

In particular, in order to fulfill this year's people's economic plan ahead of schedule before the sixth congress of our glorious party, we must step up the technical revolution along with the normalization of production.

Today, an important potential for producing and building even more and still better with existing labor, existing facilities, existing materials is in innovating technology. Without energetically pushing ahead with the technical revolution to suit the demands of the rapidly developing realities, it is possible neither to commendably conduct the task to normalize production and mobilize and utilize to the hilt the economic potentialities already created nor to improve the quality of products. Only by energetically stepping up the technical revolution is it possible to successfully occupy the towering target of socialist economic construction, generating a new upsurge in production and construction.

All this bespeaks that energetically pushing ahead with the technical revolution is an important revolutionary task to provide an independent and creative life for the working people, stepping up socialist, communist construction and to successfully carry out the economic construction task facing us in the present period.

Important in energetically pushing ahead with the technical revolution is for party members and working people to highly display the revolutionary spirit of self-reliance firmly on the chuche-oriented stand.

As is the case with all other tasks, the key to success in the prosecution of technical revolution is in people's stand and viewpoint in launching the struggle. If all functionaries are to resolutely struggle, undaunted by barriers, on the firm stand that they are responsible for the development of national science and technology, and believing in their own strength and persistently grappling with the task, they will be quite capable of occupying any fortress of science and technology.

All scientists and technicians, thoroughly arming themselves with the revolutionary spirit of self-reliance, learning what they do not know, and seeking out what is in short supply, must carry out the technical revolution task at hand to the end with their own strength and wisdom. Not believing in one's own strength and looking to others or hesitating and vacillating in the face of barriers has nothing to do with the attitude of the revolutionary practicing self-reliance with fortitude.



The scientists and technicians firmly on the chuche-oriented stand must study the pressing questions awaiting solution in our country's socialist construction and must practically serve in energetically stepping up the chuche-ization, modernization, and scientization of the people's economy.

In order to hold a correct stand and viewpoint toward the technical revolution, it is imperative to thoroughly overcome all kinds of old ideas such as flunkeyism, technological mysticism, conservatism, empiricism standing in the way of the development of technology.

Inasmuch as the technical revolution is also a revolution, it cannot be successfully carried out without struggle against old ideas. All branches, all units of the people's economy must thoroughly overcome the expressions of all kinds of old ideas such as the phenomenon of only looking to others without believing in their own strength or ignoring science and technology clinging to old experiences, the phenomenon of regarding technology as mystic or passively working without boldly innovating technology, and insisting on their own subjective opinions without lending a willing ear to the creative opinions and innovative proposals of the masses. Thus one and all, from the guidance functionaries to the scientists, technicians, and workers, joining forces and wisdom with one mind, with one will, must brilliantly realize the technical revolution task.

At present what constitutes the basics in carrying out our technical revolution is waging a machine revolution.

Only by waging a machine revolution is it possible to hasten the mechanization, automation of industrial production processes too and brilliantly realize the industrialization, modernization of agriculture as well. The machine factories, energetically launching the technical innovation movement, must decisively raise the ratio of the die or stamp forging and press system; intensifying the machine tool-begets-machine tool movement, must bring about innovations in the production of machinery; and in particular, must produce and secure on time large-size machinery needed in improving the technological provisions of various branches of the people's economy and in launching Mother Nature remaking work.

To energetically launch the mass technical innovation movement based on the revolutionary mass line is the basic way to successfully carry out the technical revolution.

By continuing to energetically push ahead with the mass technical innovation movement we must ceaselessly create new technologies everywhere and carry through the technical revolution guidelines of the party still better.

In order to energetically launch the mass technical innovation movement, it is important to make all working people, substantively launching the movement to learn from the examples of unsung heroes, take on their full shares in carrying out the technical revolution.



If we, like the unsung heroes, firmly establish chuche in scientific research work and develop science and technology our way, and stoutly fight on in the revolutionary spirit of self-reliance, fortitude, we can successfully occupy any fortress of science. Deeply engraving in our hearts boundless loyalty to the great leader and the party following the lofty examples of unsung heroes, and brimming with an exuberant struggle spirit and vigor and enthusiasm, we must develop science and innovate technology.

By energetically launching the technical innovation movement in loyal response to the chuche-oriented technical revolution line and guideline enunciated by the great leader, we must bring about an epochal turnaround in socialist construction and insure a more affluent material and cultural life for the working people.

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## **SOUTH KOREA IS THE WORST HELL ON EARTH**

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[Article by Mun Ch'un-kil]

[Text] Today south Korea, on account of the U.S. imperialist colonial enslavement policy and the puppet gang's anti-people policy, has been turned into a miserable hell of labor the likes of which cannot be found anywhere else in the world.

In south Korea, the working masses who account for an absolute majority of the population, deprived of right to work, the elementary right to living, are reduced to the target of merciless exploitation and oppression and plunder by foreign capitalist scoundrels and the comprador financial cliques, and are experiencing subhuman treatment and contempt, untold sufferings and misfortunes in the arena of death labor forced upon them by the scoundrels.

The realities in south Korea graphically bespeak that the south Korean society is indeed the worst hell of labor on earth.

The south Korean people, above all unable to have secure jobs, are living without hope amid the constant threat of unemployment.

The great leader Comrade Kim Il-song taught as follows:

"In south Korea the unemployed number several millions and an absolute majority of the people are going ill clad and hungry." ("Answers to Questions Posed by Foreign Journalists," Vol 2, p 141)

It is their elementary right to living that the masses of working people, who are in direct charge of production and the genuine master of labor, should freely choose their occupation in accordance with their wish and demand, and have the stability of their job secured. This notwithstanding, today in south Korea the people, let alone free choice of occupation, even have their elementary right to work mercilessly trampled.

The south Korean puppets, having fabricated an evil labor law based on "yusin constitution," are in fact depriving the masses of working people of their right to work, one of the basic rights to living. Nowhere in the evil laws the scoundrels have fabricated is there any mention whatever of society's duty to insure conditions for working people to work.

That today in south Korea the unemployed, forsaken with no social protection for labor, are roaming around in search of job, is directly related precisely to such anti-people machinations of the scoundrels.

The south Korean working people are not only being deprived of their elementary right to work under all kinds of evil laws but are being thrown out of their jobs on account of the unprecedented bankruptcy and ruination of the south Korean economy.

At present the cataclysmic crisis of the south Korean economy is even more deepening than at any time. The south Korean economy, which is depending on foreign monopolies as its lifeline, is experiencing the pains of a serious raw materials shortage and fuel crisis, swept up in the worldwide economic unevenness and oil crisis, and even south Korea's large enterprises, let alone medium and small ones, are going bankrupt en masse. In an attempt to escape such fate, south Korea's comprador capitalists and vicious enterprise proprietors are closing the gates of their factories and are collectively throwing out the workers. The enormous working masses thrown out of the factories, have no alternative but to end up being the unemployed.

According to data, at present in south Korea the number of the unemployed and semiunemployed exceeds 8.5 million. Add to this an average of 300,000-400,000 peasants who leave their villages every year, those who work 1 or 2 hours a day, small urban merchants, "female guides" of tourist hotels, "handymen" and "wianbu" in the employ of the U.S. imperialist aggressive troops, and the number becomes much bigger.

The unemployment problem in south Korea has characteristics different from those in capitalist countries.

Unemployment in the capitalist countries is mainly caused by the introduction of new technology and new machinery and by depression, but unemployment in south Korea, unlike unemployment in the capitalist countries, is rooted in the total bankruptcy caused by the U.S. imperialist colonial enslavement policy and in the south Korean puppets' policy for dependence on foreign forces. This being so, unemployment in south Korea takes on a lasting nature.

Indeed, south Korea occupies the first place in the world in terms of the pervasive and chronic character of unemployment, and is the "kingdom of unemployment" of the 20th century.

The working environment of south Korean workers is also in the worst possible state.

The south Korean comprador capitalists and vicious enterprise proprietor scoundrels, blinded with their pursuit of profits, are utterly indifferent to the working environment for the workers.

The working environment in south Korea is in a very deplorable state where even the most elementary conditions for the health of the working people and labor safety lack.

The factories and enterprises in south Korea lack the safety facilities necessary for the machinery and buildings and have no provisions to adjust temperature and humidity, let alone minimal facilities for first aid, exhaust, ventilation, noiseproof, and dust precipitation.

In particular, the working environment of the extractive industry is even worse. Practically all of the tunnels of all mines in south Korea are old tunnels which have been in use since Japanese imperialist days, and because of failure to do regular maintenance work, the pits are in such a dangerous state that they may collapse at any time. Most of them are "badger hole" barely 1 meter high where props are not even adequately used. Barely squeezing themselves into this "badger hole" risking their lives, the workers mine coal and haul out ore on their backs. What is more, in the absence of labor safety facilities such as exhaust and drainage, the workers are subjected to hard labor, shedding blood and sweat and risking their lives amid unbearable malodors, harmful gases, and heat. Precisely because of this, the south Korean workers call the coal mines "human working face" and "entrance to death," and lament theirs as a fate that they may die at any moment, "life of a mole" and "death 1 second away."

In south Korea, it is the same with the light industry which is claimed to have a better working environment.

The medium and small garment factories located in various marketplaces in Seoul are, in fact, more like "concentration camps" than factories. In rooms without windows to let in sunshine, overcrowded with machines and hardly any space to straighten their backs, the workers have to work amid dust and noise.

The fiber industry is no exception to this. The fiber industry workers are forced to slave labor, perspiring profusely and gasping for breath in shops filled with oven-hot steam.

Because of a total lack of labor protection facilities at south Korean factories and enterprises and because of bad working conditions, occupational accidents increase in number every year.

In south Korea, for 1978 alone some 138,000 occupational accidents occurred in which some 140,000 workers were killed or crippled, it is reported. This represents no less than an 18 percent increase over the previous year, the record year in terms of loss of life on account of occupational hazards.

Representative of this was the appalling accident that occurred last October at Unsong Coal Mine in Mun'gyong, North Kyongsang Province, in which some 130 miners died or suffered injuries in the pits. Earlier, there was the terrible accident at Changsong Coal Mine in south Kangwon Province where some 400 miners died, trapped in pits thousands of feet underground. In south Korea, such occupational accidents are happening increasingly as time passes. Of all industrial accidents in south Korea, mining accidents account for 68.1 percent and some 80,000 workers fall victim to occupational hazards every year.

The south Korean workers are suffering very much not only from occupational hazards but also from untold incurable occupational diseases on account of extremely harmful working environments.

Today the factories and enterprises in south Korea, equipped with outworn, backward machinery and equipment, are filled with various harmful gases and malodors, dust and noise. That is why the workers are suffering from hearing impairment, respiratory diseases, skin diseases, and chrome poisoning.

To quote only the garment workers, 75 percent of them suffer from arthritis and myalgia, 69 percent from nerve disorders, 68 percent from gastrointestinal troubles, and 54 percent from respiratory diseases, and they are in danger of dying. Thus the south Korean workers are withering away from horrible diseases and are dying from occupational hazards. It is no accident then that even the south Korean press has exposed that such grim plight of the south Korean workers has stemmed from the reckless introduction of pollution industries from foreign countries and from "the failure of enterprise proprietors, blinded with pursuit of profit, to make investment in providing labor safety and protection facilities for the health of the workers."

The working hours and labor intensity of the south Korean workers are reaching the extremest extent.

To pursue still more profits by means of extending working hours and maximally raising labor intensity is the fundamental physiology of the capitalists.

In south Korea, the comprador capitalists and vicious enterprise proprietor scoundrels, by means of limitlessly extending working hours and raising labor intensity, are mercilessly exacting the blood and sweat of the workers.



The south Korean puppets are rationalizing it by "law" to make the workers work a daily average of 16 hours or more under the pretext of so-called "modernization" and "high growth," and the comprador capitalists and the vicious enterprise proprietor scoundrels are applying the barbaric colonial sweating system and cunning exploiting methods under such "legal guarantee" to every aspect of enterprise management, be it production organization, "labor administration" or the wage system. Accomplished as they are in exacting the blood and sweat of the workers, the scoundrels are mobilizing all the most vicious exploiting methods of modern capitalism such as so-called "PTS system" designed to synchronize each individual worker's maximal ability with the revolution of machinery, and the medieval exploiting methods. That is how the south Korean workers are used as human machine more severely than the plant facilities.

At present, the working hours and labor intensity of the south Korean workers are becoming the longest and highest. The daily working hours of the south Korean workers are 12-18 hours on average, and in particular, the workers in the passenger motor transportation branch and the workers in the employ of export enterprises are groaning under the heavy labor of more than 20 hours a day.

The workers of Tong'il Textile Mill, Seoul, are even working Sundays, let alone regular leaves, and the workers of "Han'guk Bearing Factory," kicked around by the vicious enterprise proprietor scoundrel and the supervisor scoundrels and the back of their hands punctured by the drills, are suffering amid unmatched labor intensity. In particular, the working hours and labor intensity of the workers in the employ of foreigners' enterprises in Masan and the Kumi Industrial Estate are even more appalling. They are forced to hard labor night and day in hellish shops filled with harmful materials and harmful gases.

Such being the reality, "International Labor Organization" has formally announced that it is south Korea where the weekly working hours are the longest and labor intensity the highest.

The south Korean workers, even as they are subjected to long working hours and high labor intensity, are receiving extremely low colonial wages.

The great leader Comrade Kim Il-song taught as follows:

"Today the south Korean people's living conditions are in an unspeakably grim state. The worker's pay is less than one-third of the lowest cost of living and even the payment of this low pay is delayed from several months to half a year." ("On South Korean Revolution and Fatherland Reunification," pp 209-210)

The south Korean workers under the colonial low wage policy enforced by U.S. imperialism and its lackeys are receiving starvation wages below the lowest cost of living. At present an absolute majority of the south Korean

workers are receiving low wages below 50,000 won a month. But today in south Korea at least 220,000 won are needed a month to maintain the lowest level of living for a household, it is reported. So it is not hard to imagine how difficult it is for the workers to make a living with wages less than one-fourth of the lowest cost of living.

The wage level of the south Korean workers is lower than the wage level of backward countries of the world.

In south Korea where extreme differences in wages by sex, by age, exist, the wage levels of women workers and juvenile workers are even worse. Women's wages are barely 43.9 percent of men's wages, and the wages of juvenile workers who are overworked as assistant workers, as workers in training, are no more than 15,000 won a month. The payment of even such insignificant wages is delayed several months on account of suspension or cessation of business. Most of the wages, even when paid once in a while, are taken away by various kinds of taxes and by intermediary exploitation of vicious profiteers. What is more, creating several score kinds of exploiting items such as "assessment for company operation," "insurance premium" and "assessment for the Ministry of Defense," the scoundrels are completely picking the workers' pockets. So the spendable money out of the wage paid to the south Korean worker is barely 50 percent. Therefore, in order to make a living, an absolute majority of the south Korean workers have to moonlight as rag pickers, hawkers, shoeshine boys.

The south Korean workers, even as they are harshly subjected to hard labor in medieval darkness, are deprived of legal right to struggle for genuine right to work.

In south Korea, which has been turned into a boisterous arena of oppression, exploitation, and repression, are not allowed even the three labor rights which are recognized in the capitalist countries, if only as a matter of formality.

The south Korean ruling circles, fabricating various kinds of fascist evil laws, are depriving the workers of their right to union, their right to collective bargaining, their right to collective action. Under the diabolical fascist evil laws fabricated by the scoundrels, the south Korean workers have no legal right to have their own genuine labor organization, and their elementary demands for right to living such as the demands for security of employment, curtailment of working hours, improvement of working environments, increase in wage, and compensation for injury are all suppressed.

In particular, the south Korean puppets are suppressing strike, declaring it illegal, and are strictly controlling the social activities of the workers within foreigners' enterprises that have penetrated south Korea. By doing so, the scoundrels flatter the foreign monopoly capitalists

and bring in still more foreign monopoly capital, on the one hand and sell out south Korean workers as wage slaves to the greedy foreign monopoly capitalists. Moreover, the scoundrels are wantonly suppressing the slightest struggle of the workers at the point of the bayonet. The south Korean ruling circles are threatening with whole dismissal and suspension of business the workers fighting with legitimate demands, and in the end, take them to the prison and the gallows. In south Korea, the economic threats and political violence meted out to the workers are reaching the extremest point.

All facts clearly show that today's south Korea is the worst hell of labor, land of death, unmatched anywhere in the world.

That south Korea has been turned into the worst hell of labor and that the working people are subjected to all kinds of subhuman treatment and contempt and forced to colonial slave labor is rooted in the occupation of south Korea by U.S. imperialism and in the anti-people economic policies of the south Korean puppets.

The south Korean puppets, who are faithfully executing the U.S. imperialist colonial enslavement policies, have fabricated all kinds of evil labor laws, and are depriving the workers of their right to work, one of their basic rights.

All the evil labor laws that the scoundrels have fabricated, are for a handful of comprador capitalists and vicious enterprise proprietors, absolutely not for the masses of working people. The "Labor Standard Law" which the south Korean puppets have fabricated is precisely a representative example.

So-called "Labor Standard Law" fabricated by the south Korean puppets is no more than a "legal" tool designed to deceive the south Korean workers and more harshly oppress and exploit them. By fabricating so-called "Labor Standard Law" the south Korean puppets are attempting at deception as if in south Korea, too, the workers are insured of their right to work and the "standard" of working conditions such as working hours, rest, and occupation hazards exists. But the reality shows exactly the opposite. South Korea's comprador capitalists and vicious enterprise proprietor scoundrels, setting high at will working hours and labor intensity under the "legal" guarantee of so-called "Labor Standard Law," are throwing out of factories en masse those workers who rub them the wrong way in the slightest.

The vicious exploitation and plunder of the workers by the south Korean comprador capitalists and vicious enterprise proprietors are being backed by the bayonet of the puppet gang.

Today at the south Korean factories and enterprises are stationed "police," "honorary police," and "volunteer police." The "volunteer

police" which are becoming the most vicious suppression force in south Korea, have it as their basic objectives to keep the workers under surveillance and put down riots. In addition, the scoundrels, planting "agents" of the "Central Intelligence Agency," make them watch and control the workers. Under such aegis of the south Korean puppets, the south Korean comprador capitalists and the vicious enterprise proprietor scoundrels are riding roughshod over the workers to the limits and are ruthlessly sucking up their blood and sweat to the last drop. But this is merely adding to the complaint and dissatisfaction of the broad masses and is arousing their strong resistance. It is the law of nature that where there is exploitation and oppression and repression, there inevitably emerges resistance. No man wants to live under repression by others, his dignity and right trampled.

That today the south Korean people are struggling against U.S. imperialism and the south Korean puppets is a just patriotic struggle precisely to regain their genuine freedom and right.

The struggle of the workers of Y.H. Industrial Co., Ltd. and the workers of Tong'il Textile Mill last July bespeaks this well. They had vigorously launched into a mass struggle, no longer able to check their indignation against the bestial atrocities of the vicious enterprise proprietor scoundrels who threw them out of the factories en masse without any compensation measure after riding roughshod over them to the limits at the hellish work sites. Subsequently, in October the south Korean people of all strata such as the workers, the youth and students rioted in Pusan and Masan on a large scale.

That in recent years the south Korean people of all strata such as the workers have been ever more dynamically launching their struggle represents an explosion of defiance and indignation of the people who no longer want to live a miserable life, subjected to inhuman treatment and contempt under the diabolical "yusin" fascist system.

The south Korean people, ever more dynamically enhancing their struggle spirit, must liquidate the dregs of "yusin" fascism and realize the democratization of society and must achieve the reunification of the country without fail. Only then can all the south Korean working people become the true master of society, the genuine master of labor life and enjoy an independent and creative life to their hearts' content.

The just patriotic struggle of the south Korean people for the democratization of society and the independent reunification of the fatherland shall inevitably win.

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THE STRENGTHENING INTERNATIONAL SOLIDARITY WITH OUR PEOPLE'S FATHERLAND  
REUNIFICATION CAUSE

Pyongyang KULLOJA in Korean No 3, Mar 80 pp 60-64

[Article by Yi Chong-mok]

[Text] Today, the issue of Korean reunification is becoming a focal point of world situation, a real and immediate demand of the day.

Progressive peoples and broad social circles of the world loving justice and peace are paying keen attention to bringing about the independent and peaceful reunification of Korea at the earliest possible date and are sending ever stronger support and encouragement to the just struggle of our people for the reunification of the fatherland.

This is great encouragement for the just cause of our people who are exerting every effort to achieve the independent and peaceful reunification of the country against the machinations of internal and external splittists to create "two Koreas."

The issue of the reunification of our country is a crucial question to defend the dignity and glory of our nation and achieve the unified development and unending prosperity of the country by retaking the territory and people robbed by foreign imperialists and establishing national sovereignty on a nationwide basis.

To realize the reunification of Korea, beating back the aggression and intervention of foreign forces is not only a vital demand of our people but also is a very pressing question in keeping the peace and security of Asia and the world.

The great leader Comrade Kim Il-song laid down a just fatherland reunification line in the first days the country was divided by foreign forces and has sagaciously led our party and people in the struggle for the realization.



The great leader Comrade Kim Il-song taught as follows:

"The basic guideline our party is invariably maintaining in the struggle for fatherland reunification is realizing the reunification of the country by peaceful means on the democratic principle independently by the Korean people themselves without the interference of any foreign force."  
("Kim Il-song Selected Works," Vol 7, p 276)

The basic guideline for fatherland reunification enunciated by the great leader is the most scientific, revolutionary, just guideline capable of resolving the issue of fatherland reunification solely on the strength and wisdom of our people themselves who are the master of the issue, and in complete accord with the aspiration and interest of the entire nation.

The fatherland reunification issue bearing on the destiny of our nation can be successfully resolved only by the hands of our people themselves. No outside forces can take the place of our people in resolving the reunification issue of Korea.

The master of Korea is the Korean people and the strength to work out the destiny of Korea also resides in the Korean people themselves. Our people can never tolerate interference by any foreign force in resolving the reunification issue, which is an internal national affair, nor do we wish to fight among ourselves against one another.

Our people, a resourceful and courageous people who have from ancient times lived in one territory as one nation, are quite capable of resolving the reunification issue with our own hands by peaceful means.

The basic guideline for fatherland reunification enunciated by the great leader firmly guarantees the condition capable of insuring the peace and security of Asia and the world, eliminating the root cause that can turn the Korean issue into precipitating the tense international situation.

Today the Korean issue has taken on complexity on account of the aggression and intervention machinations of the U.S. imperialists, and is becoming one of the most acute questions in the developing world situation.

U.S. imperialism, opposing peaceful resolution of the Korean issue to the death, is going berserk in trying to forever grasp south Korea as its strategic stronghold and, using it as a springboard, to realize its aggression ambition against the whole of Korea and ultimately, the world.

On account of the aggression and war machinations of U.S. imperialism and its lackeys, the Korean situation still remains tense and many obstacles are lying on the road ahead for fatherland reunification.

If, on account of the reckless machinations of U.S. imperialism and its lackeys, another war breaks out in Korea, it could easily expand beyond Korea to Asia and wide areas of the world, and it could even turn into a nuclear war. Korea's peace is closely linked to the peace of not only our country but also Asia and the world.

To resolve the reunification issue of the country independently by peaceful means, thoroughly repudiating foreign forces in the Korean peninsula, will be an important factor in removing the danger of war in Korea and eliminating the root cause of precipitating the tense international situation, and will be practically serving in maintaining and consolidating the peace of Asia and the world.

The basic guideline laid down by the great leader for fatherland reunification is a chuche-oriented guideline for resolving the reunification issue to suit the will and aspiration of the entire Korean people, a most valid guideline that corresponds to the demands of the struggle of our era aiming for independent stand and attitude and the unanimous interest and aspiration of the peace-loving people of the world.

In accordance with the basic guideline laid down by the great leader for fatherland reunification, our party and the government of the republic in each period, each stage of the developing situation laid down a number of most fair and just and rational proposals acceptable to anyone desirous of the reunification. These proposals are evoking a great response of all the progressive people of the world, not to mention the Korean people, and are receiving their positive support.

The great leader Comrade Kim Il-sung taught as follows:

"The struggle of the Korean people to reunify the fatherland which is artificially divided by foreign forces is receiving the positive support and encouragement of the progressive people of the world. On the other hand, U.S. imperialism and the south Korean reactionaries who are obstructing the reunification of Korea are being increasingly isolated and repudiated in the international arena and are suffering the hatred and denunciation of the world people." ("Answers to Questions Posed by Foreign Journalists," Vol 2, p 319)

Today, the progressive people of the world are expressing firm solidarity with the just struggle of our people to realize the independent and peaceful reunification of the country, and are regarding it as their lofty duty.

The progressive people of the world are raising their voice of solidarity in supporting our people's fatherland reunification cause, stating "Korea is one," "realizing the independent and peaceful reunification of Korea is the unanimous aspiration of the world people and the pressing

demand of the era of sovereignty," "until the day Korea is reunified the world people will denounce the United States and promise categorical support for and solidarity with the struggle of the Korean people," and "Korea peaceful--Asia peaceful; Korea reunified--Europe and the Americas secured."

This outcry is ringing out wherever man lives, echoing across continents and oceans and transcending systems and creeds, political beliefs and party affiliations.

Indeed never before has the voice of solidarity with our people's fatherland reunification cause rung out so dynamically as today on all continents, in all regions of the world.

Today the progressive people of the world, unanimously contending that the Korea's reunification issue must be resolved in accordance with the fatherland reunification guidelines laid down by the great leader Comrade Kim Il-song, are sending their positive support and encouragement to our people's just struggle for the realization.

The progressive people and broad social circles of the world are expressing firm solidarity with our people's cause for independent and peaceful reunification, stating "the fatherland reunification guideline laid down by the great leader President Kim Il-song is a most fair and just reunification guideline that completely corresponds to the demands of the times as well as the national interests of the Korean people desirous of reunifying the country independently by their own hands without the interference of foreign forces," "the 3-point principle and 5-point guideline laid down by the great leader Comrade Kim Il-song for fatherland reunification are the unitarily valid guideline for realizing the peaceful reunification of Korea and contributing to the peace of Asia and the world," "we confirm our categorical support for the guideline laid down by the great leader Comrade Kim Il-song for the independent and peaceful reunification of Korea and his noble effort for the realization," and "we call upon the United States to stop interfering in the internal affairs of Korea, and demand that the south Korean authorities faithfully come forward to hold talks for one Korea."

At present the support and encouragement for the cause of the Korean people for independent and peaceful reunification is becoming more organized and positive in diverse forms on a worldwide scale, and the movement for solidarity with our people is being energetically launched on all continents, in all regions of the world.

In many countries of the world solidarity organizations supporting Korea's reunification are being widely organized and their activities are becoming increasingly brisk.

Committees for support of Korean reunification and committees for solidarity with the Korean people have already been organized in some 50 countries on all continents of the world such as Asia, Africa, Latin America, and Europe, and they number as many as 190. These committees, in addition to standing central organizations, have even organized many local chapters under their umbrella, and embracing the masses of all strata including the personalities of their country's political and social circles and the youth, are widely launching a societywide movement in support of the independent and peaceful reunification of Korea.

The solidarity movement in support of Korea's independent and peaceful reunification is being launched in more positive form with each passing day, in which broad circles of people are joining forces.

In recent years, in support of our people's cause for independent and peaceful reunification were held many international meetings such as the international discussion meeting on the Korean issue, the emergency meeting of the AAPSO Secretariat, the expanded meeting of the International Liaison Committee for the independent and peaceful reunification of Korea, and the international discussion meeting on Korean reunification and human rights in south Korea.

From these meetings energetically rang out the just voice that the Korean reunification issue must be resolved by the hands of the Korean people themselves without the interference of any foreign force, and a series of positive measures were taken for further expanding and strengthening the movement of solidarity with the Korean people fighting for the independent and peaceful reunification of their country.

In January of last year in Georgetown, capital of Guyana, was held a Latin American and Caribbean regional meeting in support of the independent and peaceful reunification of Korea, and in March was held a meeting of the chairmen of committees of Western European countries for support of Korean reunification.

The international movement for solidarity with our people's fatherland reunification cause was even more heightened during the month of solidarity with the Korean people last year from 25 June to 25 July.

During this period of solidarity month in every corner of the world was energetically launched the struggle to strongly demand the immediate withdrawal of U.S. imperialism from south Korea, scathingly denouncing the U.S. imperialist aggression and war machinations against Korea, and were widely organized and conducted events in varying forms for support and encouragement for our people's fatherland reunification cause such as solidarity meetings, demonstrations, lecture meetings, discussion meetings, press conferences, and photo exhibits.



In particular, last year in accordance with the appeal of the International Liaison Committee for the independent and peaceful reunification of Korea an international signature movement in support of the just fatherland reunification cause of the Korean people was launched amid the great concern of the progressive people and social circles of the world.

In this international signature movement which was held on an unprecedentedly large scale on all continents of the world chiefs of state, party and government leaders of many countries of the world, personalities of the political, social, academic and press circles, military personnel and people of all strata widely participated. International and regional organizations also participated in this international signature movement.

Thus altogether 120 countries of the world and 31 international and regional organizations participated in this international signature movement in support of the independent and peaceful reunification of Korea, and the signers numbered as many as 1.08 billion.

Participants in the signature movement, unanimously expressing categorical support for the Korean people's independent and peaceful reunification cause, denounced the criminal plot of U.S. imperialism and the south Korean puppet gang to create "two Koreas" and strongly demanded the immediate withdrawal of U.S. imperialism from south Korea. They also expressed their firm determination that going beyond the signature movement, they would go on to fight together on the side of the Korean people until the reunification of Korea was realized.

As the validity of the fatherland reunification guideline laid down by the great leader is ever more graphically proved with each passing day, the movement for solidarity with our people's fatherland reunification cause is being energetically launched even in the political circles of capitalist countries.

Last year, amid the international solidarity movement for the independent reunification of Korea being expanded and strengthened every day, 103 national assemblymen of Italy, many national assemblymen of France and Portugal, French mayors, and personalities of Italian and Portuguese political parties and social organizations severally issued joint statements and vigorously launched into the solidarity movement to positively support our people's just cause for fatherland reunification.

The Italian national assemblymen, stressing in their joint statement that they wish to see the reunification of the Korean nation realized strictly by independent and peaceful means on the principle of great national unity, called for the immediate withdrawal of foreign troops from Korea and came out to positively support the realization of talks between the North and South for the reunification of Korea.



Last year in Washington, D.C., the United States, some 125,000 people of all strata such as personalities of the political and social circles held a large-scale meeting and demonstration demanding the immediate withdrawal of the entire U.S. armed forces and nuclear weapons from south Korea and opposing the trip of the U.S. President to south Korea.

This graphically shows that the solidarity movement for the Korean people's fatherland reunification cause is being energetically launched on a worldwide scale and the ranks of our supporters and sympathizers are growing with each passing day and that an increasingly favorable situation is being created for our people's struggle for the independent and peaceful reunification of the fatherland.

The voice of solidarity supporting our people's independent and peaceful reunification cause is also energetically ringing out from international organizations and meetings.

In its final declaration, the sixth summit conference of nonaligned nations held last September in Havana, capital of Cuba, resolutely repudiated all attempts at creating "two Koreas" and energetically stressed that for a peaceful solution to the Korean issue, foreign troops must be withdrawn from south Korea and the armistice agreement must be replaced with a peace agreement.

At the 34th UN General Assembly, delegates of many countries, supporting us in their speeches, strongly demanded that the U.S. armed forces must be withdrawn from south Korea at the earliest possible date in accordance with the resolution of the 30th UN General Assembly.

As is unanimously contended by international organizations and international meetings, the occupation of south Korea by U.S. imperialist aggressive troops is the basic obstacle standing in the way of Korean reunification and is the basic factor threatening the peace in this region. Only by making the U.S. imperialist aggressive troops withdrawn is it possible to open the road to resolving the Korean reunification issue independently and peacefully.

All facts bespeak well that the solidarity movement for our people's fatherland reunification cause is expanding and developing into a broad international movement transcending party affiliations and systems and that the progressive people of the world, regarding it as their deserved duty to support and encourage the Korean people's just cause, are positively struggling.

The international solidarity movement which is being expanded and strengthened every day everywhere in the world is a great encouragement to our people for our fatherland reunification cause but a telling blow to internal and external splittists.

Although U.S. imperialism and its lackeys are resorting to all kinds of stratagems to keep our country eternally divided as "two Koreas," no machinations of the soundrels' can stand in the way of our people and world people dynamically moving forward toward independent and peaceful national reunification.

The plot to create "two Koreas" being hatched by internal and external splittists is a diabolical criminal act utterly incompatible with the will and interest of the Korean people and running against the demands of the times.

Whatever heinous machinations it may resort to, U.S. imperialism can perpetuate neither the division of our country nor its colonial rule over south Korea.

The more U.S. imperialism and its lackeys cling to their criminal plot to create "two Koreas," the stronger denunciation of the progressive people of the world they will suffer and the more isolated and repudiated internationally they will be.

The United States, in accordance with the demands of the people of the world and the resolution of the UN General Assembly, must immediately withdraw the U.S. troops and military hardware such as nuclear weapons and must respond at the earliest possible date to our just proposal for replacing the armistice agreement with a peace agreement.

The south Korean authorities, giving up their country-ruining policy of dependence on foreign forces and instead of going along the road of division, must take to the road of collaboration and unity to the realization of reunification.

To look away from the reality wherein the country is divided is an act of playing fast and loose with national aspiration and aim to please the aggression ambitions pursued by foreign forces and is an act of treason that cannot be overlooked.

If the whole nation collaborates and unites under the banner of reunification, the long-cherished national aspiration, the fatherland reunification cause, will inevitably be attained.

The struggle of the Korean people for reunifying the country with the united strength of the nation without the interference of foreign forces is most just and the support and solidarity of the progressive people of the world for the just struggle of our people will be strengthened further in the future.

Our party and people under the positive support and encouragement of the progressive people of the world shall inevitably attain the historic cause for fatherland reunification, crushing the machinations of internal and external splittists to perpetuate national division.

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SOUTH AND EAST ASIA REPORT  
VIETNAM REPORT

**WORLDWIDE SERIAL REPORTS**

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